A U M

As the ocean is the goal of all rivers, so Thou art the ultimate goal of different paths, straight or devious, which men follow according to their various tastes and inclinations.
—*Mahimnastava.*

God is not to be obtained by Vedic sayings, or by remembrance of what is learned about Him. He only whom He accepteth can obtain Him; to his soul doth He reveal His nature.—*Katho-Upanishad.*

THEOSOPHY

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MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY.

THE CAUSES OF THE CONSPIRACY AGAINST WM. Q. JUDGE.

We have been asked by a correspondent why he should not be "free to suspect some of the so-called 'precipitated' letters as being forgeries," giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem from their contents and style, to be imitations. This is equivalent to saying that he has such an unerring spiritual insight as to be able to detect the false from the true, though he has never met a Master, *nor been given the key by which to test his alleged communications. The inevitable consequence of applying his untrained judgment in such cases, would be to make him as likely as not to declare false what was genuine, and genuine what was false. . . . Who except their authors, or those whom they employ as their amanuenses (the chelas or disciples), can tell?** For it is hardly one out of a hundred "occult" letters that is ever written by the hand of the Master, in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and that when a Master says, "*I* wrote that letter," it means only that every word in it was dictated by him and impressed under his direct supervision. Generally they make their chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-printing process of precipitation. It depends entirely upon the *chela's* state of development, how accurately the ideas may be transmitted and the writing-model imitated. Thus the *non-adept* recipient is left in the dilemma of uncertainty, whether, if one letter is false, all may not be; for, as far as intrinsic evidence goes, all come from the same source, and all are brought by the same mysterious means. But there is another, and a far worse condition implied. *For all that the recipient of "occult" letters can possibly know,** and on the simple grounds of probability and common honesty, the unseen correspondent who would tolerate one *single fraudulent line in his name,* would wink at an unlimited repetition of the deception. And this leads directly to the following. All the so-called

*Italics ours.

occult letters being supported by identical proofs, *they have all to stand or fall together.* If one is to be doubted, then all have.

H. P. BLAVATSKY: *Lucifer,* October, 1888.

The essence of the charges hurled against Wm. Q. Judge by Mrs. Besant and others, was that he was guilty of misusing the names of the Masters and forging imitations of the script adopted by them, in messages alleged to be from them. All the other so-called "charges" were, by the repeated admissions of his accusers, matters of no moment in themselves, "trifles light as air," which were, however, in connection with the gravamen of false messages, "to the jealous confirmation strong as proofs of holy writ."

For more than twenty years the name and fame of Mr. Judge have been buried in the minds of thousands of students of Theosophy, under the weight of the accusations heaped upon him. His priceless services to the cause of Theosophy have been forgotten; his writings, the veritable key to the gates of Occultism, have been obscured. He whom H. P. B. declared to be the LINK between the Esoteric Section and the MASTERS was broken and crucified by those whom he came to serve.

The Coulomb conspiracy and its fruits, the *Report* of the Society for Physical Research and the *Modern Priestess of Isis* by Solovyoff, killed H. P. B. and Theosophy in the mind of the world at large. Their effect upon the Theosophical Society was no less grave, for the doubts raised and the lack of loyalty to the Messenger of the Masters, marked the point of cleavage, so that the Society became in the words of the Master, "a soulless corpse, no longer brooded over by the spirit beyond the Great Range, a machine that does so far well enough running on its own momentum."

The effect of the conspiracy against Mr. Judge was worse, for it was deeper-seated, more immediate, more far-reaching. The assault on H. P. B. could at most be mortal to the *body* of the Theosophical Movement—the Theosophical Society. It could not affect the Message she delivered, which was for the future as well as the present, and which was already too widely disseminated during her lifetime ever to be destroyed, however it might be retarded, pirated or corrupted. But the assaults on Mr. Judge were in fact a deadly blow at the *soul* of the Theosophical Movement—the Esoteric Section,—formed by H. P. B. in 1888 as a second attempt to establish that "nucleus of Universal Brotherhood" which the Theosophical Society had failed to achieve. If the Esoteric Section could be broken and split up the Theosophical Society would in time either cease to exist or degenerate into a new "religion," and that "Brotherhood for which Humanity is vainly waiting for the last eighteen centuries," would continue to be a mere abstract Utopia.

All that the world or any student knows of Masters or of Theosophy, is owing to the wisdom and the sacrifice of two of those very Masters Themselves, who put on human flesh to bridge the gulf between Their world and ours. Until this fact is under-

stood, until Their nature and mission is recognized, Theosophy and Theosophists will remain as nominal as Christians or Buddhists or Hindus or whatnot. To understand the fact and to recognize the nature of the Theosophical Movement of the nineteenth century, students must go back to the point of beginning, must *study and apply* the teachings given them to the history of the last thirty years, to their own natures and experiences, and to the claims and pretensions of organizations and exponents who presume and assume to speak as theosophists for Theosophy.

The history of Masters and Theosophy, of H. P. Blavatsky and Wm. Q. Judge, is the history of the Theosophical Movement. All are interwoven and interblended at every step. They cannot be separated save through lack or loss of that very discrimination which it is the whole purpose of Theosophy to foster. Any lesser view is a loss of all true perspective. That that perspective was not obtained, or that it was lost in the storms of "pledge fever," is evidenced by the failure of the original and of the subsequent theosophical societies, and of their members, to maintain in any degree the spirit of the First Object, no less than by the corruptions and one-sided and partial presentations of the original teachings that now pass current as "theosophy" and as "later and more complete revelations."

After the Coulomb conspiracy H. P. B. went to Europe and then to London where she took full charge of the Theosophical Society there, under a "Presidential order" from Col. Olcott, the facts in relation to which were misstated by Col. Olcott in his *Old Diary Leaves*. In October, 1888, again under a "Presidential order" from Col. Olcott, she established publicly the Esoteric Section, with herself in sole charge by the voluntary pledges of the members. In July, 1890, she published in *Lucifer* a proclamation that she would exercise presidential authority for the whole of Europe. She had already, by public official letters and by the official document of December 14th, 1888, proclaimed Mr. Judge as the one "to whom chiefly, if not entirely the Theosophical Society owes its existence in 1888," and as her "sole representative" in America.

After her death in 1891, the Esoteric Section—now School—was reorganized. Mr. Judge was looked to and accepted by all as the LINK between the School and the Masters, and between the School and the Society. It is clear to our minds that the last phrase of H. P. B.: "KEEP THE LINK UNBROKEN; DO NOT LET MY LAST INCARNATION BE A FAILURE," *referred directly to Mr. Judge*. When one considers this saying in connection with her Letters to the American Convention of 1888 and of 1891; with her document of December 14, 1888; with the Notice of August 9, 1890; with the solemn warning to the Members of the School in the Introductory to the Third Instruction to "defend Wm. Q. Judge *when the time comes;*" with her Letter of October 23rd, 1889, for the more intuitional of the students:

"W. Q. Judge is the *antaskarana* (the 'bridge,' the 'link') between the two *Manas(es)* the American thought and the trans-Himalayan esoteric knowledge;" with the known relationship existing between H. P. B. and Mr. Judge; between both and the Masters; with the unbroken fidelity and comprehension of Mr. Judge—when all these are considered, we say, it should become clear that of all the profoundly occult sayings of H. P. B., none contains a deeper, more direct, or more guiding significance than her last word to the Esotericists: KEEP THE LINK UNBROKEN. She knew how all too soon Mr. Judge was to be placed upon the rack and the cross by the Esotericists themselves, even as she had been pilloried and cruicified by the world at large and by the Society as a whole.

In *Lucifer* for June, 1891, among the memorial articles on H. P. B. contributed by students was one by Mr. Judge which bore for its heading, "Yours Till Death And After, H. P. B.," a quotation of the sentence used by H. P. B. in concluding her letters to Mr. Judge. This article sounded clear and unequivocally the status of H. P. B. in the Society, the real purpose of the Society, its future, and the true relation and attitude toward H. P. B. It stands in complete contrast to the memorial articles by A. P. Sinnett and Col. H. S. Olcott, as well as all others written at the time. This article, and another entitled, "A Lion-hearted Colleague Passes," published by Mr. Judge in his *Path* for the same month, pointed unmistakably to the reverence and understanding in which H. P. B. was held by Mr. Judge. They were a bold proclamation of the essential nature of H. P. B., and as such, at variance with the actual working ideas of others prominent in the Society.

Mr. Judge's open assignment of an unique pre-eminence to H. P. B. was the moving cause for the cautiously worded belittlement of H. P. B. implied as well as expressed in Col. Olcott's Address at the Adyar Convention in December, 1891. (General Report of the Sixteenth Convention and Anniversary.) This pre-eminence, more and more held in Europe as in America, was the real occasion for the commencement in the pages of the *Theosophist* for March, 1892, of Col. Olcott's *Old Diary Leaves*. The ostensible purpose announced for this series of articles was "to tell the story of the birth and progress of the Theosophical Society." Little by little, as the chapters proceeded, Col. Olcott disclosed his vanity, his egotism, his envy and jealousy, his purpose to undermine and belittle the great work and place of H. P. B., and substitute himself as the chief figure in the career of the Society. The first series of *Old Diary Leaves* was concluded in the *Theosophist* for September, 1894. In the number for October, 1894, in commencing the "Oriental Series" of *Old Diary Leaves,* the virus of disloyalty and ingratitude had so far infected his character and that of others associated with him, that he was emboldened to speak more openly. He says that the "chief motive" was to leave behind him an "honest record of the beginnings of a great enter-

prise," and "as accurate a sketch as possible of that great personality-puzzle, Helena Petrovna Blavatsky, co-founder of the Theosophical Society." He declares "upon honour" that he has not written "one word about her or her doings, save in the spirit of loyalty to her memory and to truth," and "not a line in malice." He voices the following contradictory phrases, which may stand as a sample of many similar confused and bewildered statements uttered by himself, Mrs. Besant, and others, and accepted by many as expressions of truth, recognition, and loyal and grateful understanding of the nature and mission of H. P. B. The sentences follow.

> I knew her as companion, friend, co-worker, equal—on the plane of personality.
>
> None knew her so intimately as I, for none save me saw her in all her many changings of mood, mind, and personal characteristics.
>
> Knowing her, therefore, so well, she was not to me what she was to many others—all goddess, immaculate, infallible, co-equal with the Masters of Wisdom; but a wondrous woman, made the channel for great teachings, the agent for the doing of a mighty work.
>
> Just because I did know her so much better than most others, she was a greater mystery to me than to them.
>
> But to me, her most intimate colleague, who had to deal with the vulgar details of her common daily life, and to see her in all her aspects, she was from the first and continued to the end an insoluble riddle.
>
> On the hypothesis that she was a medium for the Great Teachers, only that and nothing more, then the riddle is easy to read.
>
> We shall never get at the truth. If I recur again and again to the problem it is because, the deeper I go into these incidents of the past, the more exciting and baffling the mystery grows.

Old Diary Leaves, first series, was published in book form in 1895. And, since there is no standing still, but continual acceleration of progress in wrong as well as in right direction, Col. Olcott speaks in the *Foreword* of the book with still less of equivocation, and still more betrays his actual animus. He there says, "the controlling impulse to prepare these papers was a desire to combat a growing tendency within the Society to deify Mme. Blavatsky, and to give her commonest literary productions a quasi-inspirational character. Her transparent faults were being blindly ignored, and the pinchbeck screen of pretended authority drawn between her actions and legitimate criticism." Gaining fresh courage from these verbal potations, he goes on to say in the *Foreword:*

> Karma forbid that I should do her a feather-weight of injustice, but if there ever existed a person in history who was a greater conglomeration of good and bad, light and shadow, wisdom and indiscretion, spiritual insight and lack of common sense, I cannot recall the name, the circumstances or the epoch.

"She was," says Col. Olcott, "too great an occultist for us to measure her moral stature. She compelled us to love her, however much we might know her faults; to forgive her, however much she might have broken her promises and destroyed our belief in her infallibility. And the secret of this potent spell was her un-

deniable spiritual powers, her evident devotion to the Masters whom she depicted as almost supernatural personages, and her zeal for the spiritual uplifting of humanity by the power of the Eastern Wisdom."

Urged on by the force of the maleficent influences under whose sway he had fallen, Col. Olcott, in a *Postscript* to the *Theosophist* for April, 1895, discusses a Message from the Masters, through H. P. B., to the native members of the Prayag (Allahabad) Branch of the T. S., and sent about *1881*, and which had been given publicity by Mr. Judge on purpose to bring Col. Olcott and Mrs. Besant unequivocally into the open as accusing H. P. B. no less than himself of being the bearer of false Messages from the Masters. Col. Olcott says the Message "bears upon its face the seal of its condemnation." He says he "picks up the gauntlet for the honour of the Masters and the benefit of the Society," and that "in so many words, then, he pronounces the message a false one, and if this is likely to shatter H. P. B.'s oft-declared infallibility as the transmitter of only genuine messages from the Masters, so let it be: the sooner the monstrous pretense is upset the better for her memory and for a noble cause." He repeats that "the simple theory of mediumship has explained many equally deceptive and even more exasperating messages from the invisible world: and she has herself written and said to the spy Solovyoff, that at times she was possessed by evil influences. We know all the weight that such a suggestion carries, and yet repeat it in the full conviction that the discoveries of hypnotic science have already furnished proof of its entire reasonableness."

He says the message grossly violates the principle on which the Society has built itself up from the beginning, speaks of its "palpable proof of fraudulency," compares it to the "staring falsity of many pretended spirit photographs, drawings and letters," and ends by saying that "the moment that the dogma is established that the genuineness of H. P. B.'s series of Mahatmic letters depends upon the acceptance of such a fraud as the above, the Society will have to find another President, for it would soon become the game-preserve of rogues."

It is interesting to compare this final ingrate's blow at the integrity and character of H. P. B., and this judgment upon one of her Messages, with the Master's own statements to Col. Olcott in a letter which was phenomenally delivered to him in mid-ocean in 1888, in reply to some of Olcott's many grumblings and jealousies of H. P. B. Extracts from this Letter, certified by Col. Olcott himself, were published in *Lucifer* for October, 1888. In that Letter the Master tells Olcott that H. P. B. is Their *direct Agent; with occult matters she has everything to do;* They have not 'abandoned' her; she is not 'given over to chelas'; that these things must be told to all. It is of utmost value also to compare Olcott's views and opinions with H. P. B.'s own statement in

regard to her messages in the quotation with which this Chapter commences, and her specific statements as to all her books and other writings, to be found in her article "My Books" signed just before her death, and printed in *Lucifer* for May, 1891, which statements are also confirmed in the further text of the Master's Letter to Olcott just spoken of.

There is, in Col. Olcott's writings subsequent to H. P. B.'s death, as in the writings of Mrs. Besant, Mr. Sinnett, and others, the clear evidence of that *loss of moral balance, unconsciously to themselves,* of which H. P. B. spoke in the Preliminary to the Third Instruction, some extracts from which we gave in the last Chapter. The contradictions, confusions, the mental and moral disarray, of these would-be chelas as shown in their own writings are the evidence of "the actual existence of the terrible forces" of those "mental, hence subjective and invisible, yet withal living and potent, influences around all of us," that betoken the activity of the Dark Brothers, of which H. P. B. wrote in her Letter to the American Convention of 1891 with prophetic foresight. The "mediumship," the "obsessions," the "extraneous influences," of which these students accused H. P. B. and Mr. Judge, are in fact the pitfalls into which they themselves have fallen, as shown by their utter and entire ignorance of their own inconsistencies, falsifications, and lapses from the canons set for themselves in their earlier and truer efforts. The ever-present proof positive of mediumship and the influence of extraneous subjective potencies is this unconscious loss of moral balance, and this equally unconscious mental irresponsibility of the victim.

"Those who break the laws of the inner life lose their psychic health. 'Mediums' become mad, suicides, miserable creatures devoid of moral sense; and often end as unbelievers, doubters even of that which their own eyes have seen." Thus *Light on the Path.* The history of the mad efforts of many probationary chelas to break into the psychic world, without preparation, and in violation of the warnings of the Teachers, is a history all too familiar to the student of the record of the theosophical Movement. The way is strewn with the wrecks of individuals; and the wreck of the Society and of the School is due to the rash and ignorant confidence of the students in their own powers, their own virtues, their own fitness, and their consequent lack of trust in the wisdom, the love, and the power of the Lodge and its Messengers.

The courage, the energy, the devotion, of Col. Olcott, manifested in so many ways and through so many years, but made him the more perfect and the more fatal instrument in the hands of the Dark Powers, and the same is true of Mrs. Besant. Vanity, pride, and ambition, self-complacency and self-sufficiency, are the open doors for the unseen entrance of the Brothers of the Shadow. Then dissensions are sown, doubts are instilled, suspicions breathed, and always of others and of the Teachers, until finally all things are seen contrary to their true intent. These are the "inherent

imperfections of Human Nature," through which "advantage is often taken by our ever-watchful enemies" of our "noblest qualities" to "betray and mislead" us.

The aspersions cast by Col. Olcott on the memory, the name and fame, of H. P. B. and of Mr. Judge, were all done to "purify" the Society, to preserve "the honour of the Masters and of the Society." The same is true of Mrs. Besant. Every canon of honor and of truth, of Theosophy and Occultism, was broken by students in the name of Theosophy and the Masters! Is this incredible? The indisputable facts are of record in the writings and actions of those very students, and need but to be known and related. The millions who have been tortured physically and mentally, morally and spiritually, in the history of the Church called Christian, and all in the name of Christ and his teachings, have their counterparts in the history of the theosophical Movement. The pharisees crucified Christ in the name of the Law. Their successor, the Church, crucified his teachings. H. P. B. and W. Q J. were crucified and betrayed by their own students. Their teachings of Theosophy are being crucified by their professed followers, the "theosophical" churches of to-day.

The Theosophical Society as a whole—meaning thereby the "Third Section" of the original foundation—definitely broke off its connection with the Masters at the period of the Coulomb conspiracy in 1884-5, through its lack of loyalty and gratitude to H. P. B., who was Their Messenger and the Society's mother, guardian and link. Thenceforth the Society existed as one of many with large aims and objects in theory, but in practice untrue to its own proclaimed purposes. It thereafter existed in India as an organization, and its leaders and members worked for their organization in the same way as the adherents and beneficiaries of any other sect or party work. The Masters did not desert the Society; on the contrary, They fostered as before whatever of good intent remained, encouraged whatever possibilities of right action might arise. But as a specific instrument for Their work, it had failed; had in fact rejected Their guidance, and naught remained but the waning reflected light appropriated from Their teachings. Col. Olcott, and the other Europeans who went to Adyar, fell more and more under the sway of Brahmin and sectarian influences, and the Society ceased to be a channel for Theosophical teachings and ideas. It became at best but a common forum for disquisitions, discussions and disseminations under the Second Object.

In Europe the writings of Mr. Sinnett and others had aroused a wide-spread intellectual interest in cultured circles. The Teachings of the Masters, as interpreted in the *Occult World* and in *Esoteric Buddhism* were studied in the light of the speculations and empirical researches of modern science, and high hopes were entertained that the new philosophy would disclose the mysteries of the many missing links suggested but not solved by the efforts

of Darwin, Spencer, Huxley, Wallace, Crookes and others. A study of the literature of the period shows clearly how the Indian mind reverted to the study of their own religious books and metaphysical systems, using Theosophy as a mere tool and instrument in that service. Equally, in Europe, the student writings for the same epoch show a continual use of theosophical ideas to revise, correct, strengthen, and support Western ideas of the powers in nature and in man.

Only in America does the output of the time show a sustained and persistent effort to promote and foster work along the lines of the First Object. It is of immense interest and value to contrast the pages of the *Path* and the pamphlets of the American Section, with the writings of Mr. Sinnett and the *Transactions* of the London Lodge in Europe, and with the numbers of the *Theosophist* in India, during the period following the Coulomb conspiracy. They show, in undeniable black upon white, the differing tendencies in the three sections of the Theosophical Society with regard to its three Objects.

Practically all the theosophical writings of Col. Olcott, from his Address at the first formal meeting of the Society in 1875, to his death in 1907, are devoted to himself as the chief figure, the Society and its purely academic affairs, to phenomena, to his own speculations and opinions. His writings when analyzed and related, show no change of nature, but an ever-increasing current in the line of his own personal and human tendencies. He approached H. P. B., the Masters and Theosophy in precisely the same spirit of self-sufficiency and self-complacency as he manifested during many precedent years in the investigation of spiritualism, mediums, their phenomena and utterances. The spirit of his *Old Diary Leaves* is the spirit of his *People From the Other World*. Some of the "communications" were true, some false. Some of the "mediums" were tricky, some trustworthy. Sometimes "messages" through the same medium were genuine, sometimes spurious. But Col. Olcott was always the sufficient judge. He believed in mediumship, but in no medium save as his own unfailing powers of discrimination passed judgment. He believed in communications, but in no message save as it accorded with his own opinions. His writings in connection with the theosophical teachings and phenomena show how utterly unchanged his nature remained. He was always "testing" H. P. B. He recurs again and again, and yet again to the subject. At times he approves; at times affirms; at times doubts, anything and everything. But of H. S. Olcott, his accuracy, his judgment, his decisions, he has no doubts. Whatever coincided with Col. Olcott was sound beyond peradventure; whatever was at variance was suspicious at best, and at worst was anathema. He has a theory for everything he does not understand, and where conflict arises between his theory and his facts he adds a sufficiency of fresh theories to bridge his passage.

He worked with the utmost zeal and unflagging energy for the third part of a century, never, we think, for one moment doubting or distrustful that he was carrying on the work of the Masters in the truest and highest sense. Doubts he had in abundance as to H. P. B., Mr. Judge, and others, of their ability, their powers, their knowledge, their fitness and steadiness in the service of the Masters, but of his own powers of discrimination there appears to have been no doubt whatever. His vanity made a more and more open channel for the entrance and action of those subjective living influences to seize upon his noblest qualities and pervert them, in what he esteemed to be the service of the Masters, to ingratitude and disloyalty to the Messengers of those very Masters, and the steering of the Theosophical Society upon the barren shoals and sand-banks of thought to which have drifted, through the same influences, the great world religions.

The same basic assurance of one's own human comprehension and fitness of judgment and understanding dominates the writings of Mr. Sinnett. Put into communication by H. P. B. with those Masters whom he first heard of through her, Mr. Sinnett questioned her fitness and desirability for Their purposes. This seems incredible. One has but to read *The Occult World* to have the facts in Mr. Sinnett's own oft-repeated words. There did not appear to him any inconsistency or incongruity in accepting the idea of Masters of *Wisdom* and at the same time holding the idea of Their having an incompetent Agent in H. P. B. His sincerity and good faith are shown by his own statement of the facts in entire simplicity. He and Mr. Hume were ready to give the Masters a better Agency in themselves and a better instrument in a Society which they themselves should manage. The fact that the Masters replied in explicit terms that H. P. B. was Their own choice; that the Society had been founded and was under Their direction, and the pointing out to Mr. Sinnett and his friend that ingratitude was not one of *Their* vices, in no way disturbed Mr. Sinnett's ideas or equanimity. All he gathered was that as the Masters were already wedded to H. P. B. and the Society, Their hands were unfortunately tied to an alliance which They could not break. Mr. Sinnett went to England, and the London Lodge embodied his ideas of what a proper Theosophical Society should be, and its pragmatic *Transactions* his ideas of what constitutes the practical application of the teachings of Theosophy. Warning after warning was given him, for his devotion, however falsely based and illogically directed, earned him repeated efforts at correction, but to no avail. After 1885, according to the Master's own statement, no direct communication was had by Them with him. Fortified in his own self-assurance, Mr. Sinnett never knew the difference but went steadily on receiving through alleged clairvoyants and sensitives "communications" from the Masters confirmatory of his own views, ideas and opinions. After the publication of the *Secret Doctrine,* wherein H. P. B. corrected the grossest

and most wooden of the interpretations contained in *Esoteric Buddhism*, Mr. Sinnett told her to her face that she was under "other influences" than those of the Masters, and continued his own speculative voyages. Finally, in the years following the death of H. P. B., the rising tide within the Society caught him in its flow and in *Lucifer*, the *Path*, and the *Theosophist* in identical articles published in the fall of 1893, he reaffirms his own position and the accuracy of his own presentation, publicly slurs H. P. B., and declares the continued receipt of communications from the same Master who wrote him with such kindly yet cold emphasis in the letters of the *Occult World*.

The student who mentally grasps the teachings and life of H. P. B., and then contrasts them with the teachings and practice of Mr. Sinnett, or Col. Olcott, or Mrs. Besant, must come to the unavoidable conclusion that they cannot all represent the same Source. If H. P. B. was truly the Messenger of the Masters, and her writings truly their Message of Theosophy, then the attitude of Olcott, Sinnett, Besant *et al*, and their writings at variance and in opposition to H. P. B.'s plain indubitable statements, may be anything one chooses to believe, but *not* Theosophy and *not* from the Masters of H. P. B.

On the other hand, if these and other oppositional and contradictory teachings and practices are accepted, then the teachings of Masters, and the whole edifice of Theosophy falls to the ground, like the baseless fabric of a dream on wakening. For, without exception, *all* these students, claimants, *poseurs*, and self-styled adepts, initiates and revealers, are compelled, will ye nil ye, to trace back to H. P. B. and her Masters. One and all, *at the beginning*, heard of Masters from H. P. B., got their communications, if any, through her, saw clearly and spoke clearly her status and position. Not until, after falsely assuming the rôle of teachers and exponents of Theosophy, their own published statements were found to be in contradiction to what H. P. B. had written, or their practices such as she had condemned or warned against, did these one time students and humble neophytes deny, defame and belittle H. P. B. *They had to, in order to maintain their own assumed position.* H. P. B. shown to be a "medium," weak, fallible, subject to pride, anger, errors of judgment, mistakes of transcription, what-not, their own position was at least as good as hers, their own discrimination better.

We have never seen in any of these various leaders any ardent disposition to encourage students to study and assimilate the writings of H. P. B.; any eagerness to have their own writings subjected to the test of their concordance with the philosophy expounded by her; but a great abundance of claims and affirmations of their own powers and means of communication and correction; a great willingness that the original teachings should lapse into desuetude and their own more "modern" writings be studied instead.

Wherever it has profited them to refer to H. P. B. they have invariably done so, in terms adjusted to their requirements and necessities. Their praise and their blame; their criticisms and their commendations of H. P. B., have invariably, in their later years, when the fountain, *for them,* had ceased to flow, been inspired by one purpose, sustained by one motive—to reap whatever was to their own advantage.

A sharp and clear instance may suffice. Recently a sincere and well-meaning follower of Mrs. Besant wrote for our correction and information that Mrs. Besant had consistently been a devoted and loyal defender of H. P. B. and directed our attention to Mrs. Besant's book, *H. P. B. and the Masters of Wisdom* as evidence and proof thereof. This student failed to recognize that Mrs. Besant's booklet was written and published in *1907.* This was 16 years after the death of H. P. B. and more than 25 years after the Coulomb case and the Report of the Society for Psychical Research. Chronologically speaking it can be compared with a "defense" of George Washington to-day against the charge of conspiring to make himself king of the Colonies in post-Revolution days. The student should have compared Mrs. Besant's "defense" of H. P. B. against the attack of Solovyoff in 1895, printed in *Lucifer* of May in the same year, the lukewarm and halting phrases of which afford an ample explanation of Mrs. Besant's real motives in writing the "defense" of 1907, which was printed at the time when she herself was under the deepest suspicion and gravest doubt for her part in the so-called "Adyar manifestations" at the time of Col. Olcott's death and her determination to succeed him in the Presidency of the Society; and when her "fellow initiate" with whose name we shall not willingly defile our pages, was proved to have been, and confessed to have been, guilty of nameless infamies. Having defiled and polluted sacred names and terms, Mrs. Besant dragged to her succor the unresisting memory of H. P. B., and a belated account of the Coulomb events. *H. P. B. and the Masters of Wisdom* is not a defense of H. P. B., but an attempt on Mrs. Besant's part to shelter herself behind H. P. B., and place herself in the rôle of one who was doing the Master's work and receiving therefor the same treatment as was accorded H. P. B. Brought to book, she essayed, default of other defense, to fortify herself with the bodies of the dead.

The assaults on Mr. Judge in 1894-5 cannot be understood till the position of the combatants in regard to H. P. B. is understood. From first to last H. P. B. and W. Q. J. stood with each other and with Masters in unbroken relation. In assaulting Mr. Judge his accusers were compelled to change front in regard to H. P. B. The incidents and indications to which we have pointed are necessary to be followed up by students who wish to verify for themselves the statements made. We are now in position to consider the direct events in the conspiracy against Mr. Judge.

PSYCHIC AND NOETIC ACTION*[1]

". . . The knowledge of the past, present, and future, is embodied in Kshetrajna (the 'Self')."
—*Occult Axioms.*

II.

HAVING explained in what particulars, and why, as Occultists, we disagree with materialistic physiological psychology, we may now proceed to point out the difference between psychic and noëtic mental functions, the noëtic not being recognized by official science.

Moreover, we, Theosophists, understand the terms "psychic" and "psychism" somewhat differently from the average public, science, and even theology, the latter giving it a significance which both science and Theosophy reject, and the public in general remaining with a very hazy conception of what is really meant by the terms. For many, there is little, if any, difference between "psychic" and "psychological," both words relating in some way to the *human* soul. Some modern metaphysicians have wisely agreed to disconnect the word Mind (*pneuma*) from Soul (*psyche*), the one being the rational, spiritual part, the other—*psyche*—the living principle in man, the breath that *animates* him (from *anima,* soul). Yet, if this is so, how in this case refuse a soul to *animals?* These are, no less than man, informed with the same principle of sentient life, the *nephesh* of the 2nd chapter of *Genesis.* The Soul is by no means the Mind, nor can an idiot, bereft of the latter, be called a "soul-less" being. To describe, as the physiologists do, the human Soul in its relations to senses and appetites, desires and passions, common to man and the brute, and then endow it with God-like intellect, with spiritual and rational faculties which can take their source but in a *supersensible* world—is to throw for ever the veil of an impenetrable mystery over the subject. Yet in modern science, "psychology" and "psychism" relate only to conditions of the nervous system, mental phenomena being traced solely to molecular action. The higher *noëtic* character of the Mind-Principle is entirely ignored, and even rejected as a 'superstition' by both physiologists and psychologists. Psychology, in fact, has become a synonym in many cases for the science of psychiatry. Therefore, students of Theosophy being compelled to differ from all these, have adopted the doctrine that underlies the time-honored philosophies of the East. What it is, may be found further on.

To better understand the foregoing arguments and those which follow, the reader is asked to turn to the editorial in the September *Lucifer* ("The Dual Aspect of Wisdom," p. 3),† and acquaint him-

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*This article was first printed by H. P. Blavatsky in *Lucifer* for November, 1890.

[1]See *Lucifer* for October, Editorial, Part I. [Reprinted in *Theosophy* for May, 1915.—Ed. *Theosophy.*]

†This article will later be printed in *Theosophy* [Ed. *Theosophy.*]

self with the *double aspect* of that which is termed by St. James in his Third Epistle at once—the *devilish, terrestrial* wisdom, and the "wisdom from above." In another editorial, "Kosmic Mind" (April, 1890),* it is also stated, that the ancient Hindus endowed every cell in the human body with consciousness, giving each the name of a God or Goddess. Speaking of atoms in the name of science and philosophy, Professor Ladd calls them in his work "*supersensible beings.*" Occultism regards every atom[1] as an "independent entity" and every cell as a "conscious unit." It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with *free-will to act within* the limits of law. Nor are we entirely deprived of scientific evidence for such statements as the two above named editorials well prove. More than one learned physiologist of the golden minority, in our own day, moreover, is rapidly coming to the conviction, that memory has no seat, no special organ of its own in the human brain, but that it has *seats* in every organ of the body.

"No good ground exists for speaking of any special organ, or seat of memory," writes Professor J. T. Ladd.[2] "Every organ indeed, every area, and every limit of the nervous system has its own memory" (p. 553 *loc. cit.*).

The seat of memory, then, is assuredly neither here nor there, but everywhere throughout the human body. To locate its organ in the brain is to limit and dwarf the Universal Mind and its countless Rays (the *Manasa putra*) which inform every rational mortal. As we write for Theosophists, first of all, we care little for the psychophobian prejudices of the Materialists who may read this and sniff contemptuously at the mention of "Universal Mind," and the Higher *noëtic* souls of men. But, what *is* memory, we ask. "Both presentation of sense and image of memory, are transitory phases of consciousness," we are answered. But what is Consciousness itself?—we ask again. "*We cannot define Consciousness,*" Professor Ladd tells us.[3] Thus, that which we are asked to do by physiological psychology is, to content ourselves with controverting the various states of Consciousness by other people's private and unverifiable hypotheses; and this, on "questions of cerebral physiology *where experts and novices are alike ignorant,*" to use the pointed remark of the said author. Hypothesis for hypothesis, then we may as well hold to the teachings of our Seers, as to the conjectures of those who deny both such Seers and their wisdom. The more so, as we are told by the same honest man of science, that "if metaphysics and ethics cannot properly dictate their facts and conclusions to the science of physiological psychology . . . . in turn this science cannot properly dictate to metaphysics and ethics the conclusions which they shall draw from facts

*This article was printed in *Theosophy* for January, 1915.
[1]One of the names of Brahmâ is *anu* or "atom".
[2]Professor of Philosophy at Yale University.
[3]"Elements of Physiological Psychology."

of Consciousness, by giving out its myths and fables in the garb of well ascertained history of the cerebral processes" (p. 544).

Now, since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, "divine Mind," or *Nous*, whose pale and too often distorted reflection is that, which we call "Mind" and intellect in men—virtually an entity apart from the former during the period of every incarnation—we say that the *two* sources of "memory" are in these two "principles." These two we distinguish as the Higher *Manas* (Mind or Ego), and the *Kama-Manas, i. e.*, the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter: the all-conscious SELF, that which reincarnates periodically—verily the WORD made flesh!—and which is always the same, while its reflected "Double," changing with every new incarnation and personality, is, therefore, conscious but for a life-period. The latter "principle" is the *Lower* Self, or that, which manifesting through our *organic* system, acting on this plane of illusion, imagines itself the *Ego Sum*, and thus falls into what Buddhist philosophy brands as the "heresy of separateness." The former, we term INDIVIDUALITY, the latter *Personality*. From the first proceeds all the *noëtic* element, from the second, the *psychic, i. e.*, "terrestrial wisdom" at best, as it is influenced by all the chaotic stimuli of the human or rather *animal passions* of the living body.

The "Higher EGO" cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation: the "lower" *Self* does: and its action and behaviour *depend on its free will and choice* as to whether it will gravitate more towards its parent ("the Father in Heaven") or the "animal" which it informs, the man of flesh. The "Higher Ego," as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *alter ego*—the Personal Self. Now, although the former is the vehicle of all knowledge of the past, the present, and the future, and although it is from this fountain-head that its "double" catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of man a *Seer*, a soothsayer, and a prophet; yet the memory of bygone events—especially of the earth earthy—has its seat in the Personal Ego alone. No memory of a purely daily-life function, of a physical, egotistical, or of a lower mental nature—such as, *e. g.*, eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one's neighbor, etc., etc., has aught to do with the "Higher" Mind or EGO. Nor has it any direct dealings on this physical plane with either our brain or our heart—for these two are the organs of a power higher than the *Personality*—but only with our passional organs, such as the liver, the stomach, the spleen, etc. Thus it only stands to reason that the memory of such-like events

must be first awakened in that organ which was the first to induce the action remembered afterwards, and conveyed it to our "sense-thought," which is entirely *distinct from the "supersensuous" thought.* It is only the higher forms of the latter, the *super-conscious* mental experiences, that can correlate with the cerebral and cardiac centres. The memories of physical and *selfish* (or personal) deeds, on the other hand, together with the mental experiences of a terrestrial nature, and of earthly biological functions, can, of necessity, only be correlated with the molecular constitution of various *Kamic* organs, and the "dynamical associations" of the elements of the nervous system in each particular organ.

Therefore, when Professor Ladd, after showing that every element of the nervous system has a memory of its own, adds:—"This view belongs to the very essence of every theory which considers conscious mental reproduction as only one form or phase of the biological fact of organic memory"—he must include among such theories the Occult teaching. For no Occultist could express such teaching more correctly than the Professor, who says, in winding up his argument: "We might properly speak, then, of the memory of the end-organ of vision or of hearing, of the memory of the spinal cord and of the different so-called 'centres' of reflex action belonging to the cords of the memory of the medulla oblongata, the cerebellum, etc." This is the essence of Occult teaching—even in the Tantra works. Indeed, every organ in our body *has its own memory.* For if it is endowed with a consciousness "of its own kind," every cell must of necessity have also a memory of its own kind, as likewise its own *psychic* and *noëtic* action. Responding to the touch of both a physical and a *metaphysical* Force,* the impulse given by the *psychic* (or psycho-molecular) Force will act from *without within;* while that of the *noëtic* (shall we call it Spiritual-dynamical?) Force works *from within without.* For, as our body is the covering of the inner "principles," soul, mind, life, etc., so the molecule or the cell is the body in which dwell its "principles," the (to our senses and comprehension) immaterial atoms which compose that cell. The cell's activity and behavior are determined by its being propelled either inwardly or outwardly, by the noëtic or the psychic Force, the former having no relation to the *physical* cells proper. Therefore, while the latter act under the unavoidable law of the conservation and correlation of physical energy, the atoms—being psycho-spiritual, *not physical units—act under laws of their own,* just as Professor Ladd's "Unit-Being," which is our "Mind-Ego," does, in his very philosophical and scientific hypothesis. Every human organ and each cell in the latter has a key-board of its own, like that of a piano, only that it registers and emits sensations instead of sounds. Every key contains the potentiality of good or bad, of producing harmony or disharmony. This depends on the impulse given and the combinations produced; on the force of the

*We fondly trust this very *unscientific* term will throw no "Animalist" into hysterics *beyond* recovery.

touch of the artist at work, a "double-faced Unity," indeed. And it is the action of this or the other "Face" of the Unity that determines the nature and the dynamical character of the manifested phenomena as a resulting action, and this whether they be physical or mental. For the whole life of man is guided by this double-faced Entity. If the impulse comes from the "Wisdom above," the Force applied being noëtic or spiritual, the results will be actions worthy of the divine propeller; if from the "terrestrial, devilish wisdom" (psychic power), man's activities will be selfish, based solely on the exigencies of his physical, hence animal, nature. The above may sound to the average reader as pure nonsense; but every Theosophist must understand when told that there are *Manasic* as well as *Kamic* organs in him, although the cells of his body answer to both physical and spiritual impulses.

Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the *Adytum* of the grandest, nay, of all, the mysteries of nature in our solar universe. That body is an Æolian harp, chorded with two sets of strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto *his* God—but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *viâ the spinal "centre" cord,* to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen-cells are the most subservient to the action of our "personal" mind, the heart being the organ *par excellence* through which the "Higher" Ego acts—through the Lower Self.

Nor can the visions or memory of purely terrestrial events be transmitted directly through the mental perceptions of the brain—the direct recipient of the impressions of the heart. All such recollections have to be first stimulated by and awakened in the organs which were the originators, as already stated, of the various causes that led to the results, or, the direct recipients and participators of the latter. In other words, if what is called "association of *ideas*" has much to do with the awakening of memory, the mutual interaction and consistent inter-relation between the personal "Mind-Entity" and the organs of the human body have far more so. A hungry stomach evokes the vision of a past banquet, because its

action is reflected and repeated in the *personal* mind. But even before the memory of the personal Self radiates the vision from the tablets wherein are stored the experiences of one's daily life—even to the minutest details—the memory of the stomach has already evoked the same. And so with all the organs of the body. It is they which originate according to their animal needs and desires the electro-vital sparks that illuminate the field of consciousness in the Lower Ego; and it is these sparks which in their turn awaken to function the reminiscences in it. The whole human body is, as said, a vast sounding board, in which each cell bears a long record of impressions connected with its parent organ, and each cell has a memory and a consciousness of its kind, or call it instinct if you will. These impressions are, according to the nature of the organ, physical, psychic, or mental, as they relate to this or another plane. They may be called "states of consciousness" only for the want of a better expression—as there are states of instinctual, mental, and purely abstract, or spiritual consciousness. If we trace all such "psychic" actions to brain-work, it is only because in that mansion called the human body the brain is the front-door, and the only one which opens out into Space. All the others are inner doors, openings in the private building, through which travel incessantly the transmitting agents of memory and sensation. The clearness, the vividness, and intensity of these depend on the state of health and the organic soundness of the transmitters. But their reality, in the sense of trueness or correctness, is due to the "principle" they originate from, and the preponderance in the Lower *Manas* of the *noëtic* or of the *phrenic* ("Kamic", terrestrial) element.

For, as Occultism teaches, if the Higher Mind-Entity—the permanent and the immortal—is of the divine homogeneous essence of "Alaya-Akasa",* or Mahat,—its reflection, the Personal Mind, is, as a temporary "Principle", of the Substance of the Astral Light. As a pure ray of the "Son of the Universal Mind", it could perform no functions in the body, and would remain powerless over the turbulent organs of Matter. Thus, while its inner constitution is Manasic, its "body", or rather functioning essence, is heterogeneous, and leavened with the Astral Light, the lowest element of Ether. It is a part of the mission of the Manasic Ray, to get gradually rid of the blind, deceptive element which, though it makes of it an active spiritual entity on this plane, still brings it into so close contact with matter as to entirely becloud its divine nature and stultify its intuitions.

This leads us to see the difference between the pure noëtic and the terrestrial psychic visions of seership and mediumship. The former can be obtained by one of two means; (*a*) on the condition of paralysing at will the *memory* and the instinctual, independent action of all the material organs and even cells in the body of flesh, an act which, once that the light of the Higher Ego has consumed

*Another name for the universal mind.

and subjected for ever the passional nature of the personal, lower Ego, is easy, but requires an adept; and (*b*) of being a reincarnation of one, who, in a previous birth, had attained through extreme purity of life and efforts in the right direction almost to a *Yogi*-state of holiness and saintship. There is also a third possibility of reaching in mystic visions the plane of the higher Manas; but it is only occasional and does not depend on the will of the Seer, but on the extreme weakness and exhaustion of the material body through illness and suffering. The Seeress of Prevorst was an instance of the latter case; and Jacob Boëhme of our second category. In all other cases of abnormal seership, of so-called clairaudience, clairvoyance and trances, it is simply—*mediumship*.

Now what is a medium? The term medium, when not applied simply to things and objects, is supposed to be a person through whom the action of another person or being is either manifested or transmitted. Spiritualists believing in communications with disembodied spirits, and that these can manifest through, or impress sensitives to transmit "messages" from them, regard mediumship as a blessing and a great privilege. We Theosophists, on the other hand, who do not believe in the "communion of spirits" as Spiritualists do, regard the gift as one of the most dangerous of abnormal nervous diseases. A medium is simply one in whose personal Ego, or terrestrial mind, (*psuche*), the percentage of "astral" light so preponderates as to impregnate with it their whole physical constitution. Every organ and cell thereby is attuned, so to speak, and subjected to an enormous and abnormal tension. The mind is ever on the plane of, and quite immersed in, that deceptive light whose *soul* is divine, but whose body—the light waves on the lower planes, infernal; for they are but the black and disfigured reflections of the earth's memories. The untrained eye of the poor sensitive cannot pierce the dark mist, the dense fog of the terrestrial emanations, to see beyond in the radiant field of the eternal truths. His vision is out of focus. His senses, accustomed from his birth, like those of a native of the London slums, to stench and filth, to the unnatural distortions of sights and images tossed on the kaleidoscopic waves of the astral plane—are unable to discern the true from the false. And thus, the pale soulless corpses moving in the trackless fields of "Kama loka", appear to him the living images of the "dear departed" ones; the broken echoes of once human voices, passing through his mind, suggest to him well co-ordinated phrases, which he repeats, in ignorance that their final form and polish were received in the innermost depths of his own brain-factory. And hence the sight and the hearing of that which if seen in its true nature would have struck the medium's heart cold with horror, now fills him with a sense of beatitude and confidence. He really believes that the immeasurable vistas displayed before him are the real spiritual world, the abode of the blessed disembodied angels.

We describe the broad main features and facts of mediumship, there being no room in such an article for exceptional cases. We maintain—having unfortunately passed at one period of life *per-*

sonally through such experiences—that on the whole, mediumship is most dangerous; and *psychic* experiences when accepted indiscriminately lead only to honestly deceiving others, because the medium is the first self-deceived victim. Moreover, a too close association with the "Old Terrestrial Serpent" is infectious. The odic and magnetic currents of the Astral Light often incite to murder, drunkenness, immorality, and, as Eliphas Lévi expresses it, the not altogether pure natures "can be driven headlong by the blind forces set in motion in the *Light*"—by the errors and sins imposed on its waves.

And this is how the great Mage of the XIXth century corroborates the foregoing when speaking of the Astral Light:

"We have said that to acquire magical power, two things are necessary: to disengage the will from all servitude, and to exercise it in control.

"The sovereign will (of the adept) is represented in our symbols by the woman who crushes the serpent's head, and by the resplendent angel who represses the dragon, and holds him under his foot and spear; the great magical agent, the dual current of light, the living and astral *fire* of the earth, has been represented in the ancient theogonies by the serpent with the head of a bull, a ram, or a dog. It is the double serpent of the *caduceus*, it is the Old Serpent of *Genesis*, but it is also the *brazen serpent of Moses* entwined around the *tau*, that is to say, the generative *lingha*. It is also the goat of the witch-sabbath, and the Baphomet of the Templars; it is the *Hylé* of the Gnostics; it is the double-tailed serpent which forms the legs of the solar cock of the Abraxas: finally, it is the Devil of M. Eudes de Mirville. But in very fact it is the blind force which souls (*i. e.*, the lower *Manas* or Nephesh) have to conquer to liberate themselves from the bonds of the earth; for if their will does not free 'them from this *fatal attraction*, they will be absorbed in the current by the force which has produced them, and *will return to the central and eternal fire.*'"*

The "central and eternal fire" is that desintegrating Force, that gradually consumes and burns out the *Kama-rupa*, or "personality", in the Kama-loka, whither it goes after death. And verily, the Mediums are attracted by the astral light, it is the direct cause of their personal "souls" being absorbed "by the force which has produced" their terrestrial elements. And, therefore, as the same Occultist tells us:

"All the magical operations consist in *freeing* one's self from the coils of the Ancient Serpent; then to place the foot on its head, and lead it according to the operator's will. 'I will give unto thee,' says the Serpent, in the Gospel myth, 'all the kingdoms of the earth, if thou wilt fall down and worship me.' The initiated should reply to him, 'I will not fall down, but thou shalt crouch at my feet; thou wilt give me nothing, but I will make use of thee and take whatever I wish. For *I am thy Lord and Master!*'"

And as such, the *Personal Ego*, becoming at one with its divine parent, shares in the immortality of the latter. Otherwise . . . .

Enough, however. Blessed is he who has acquainted himself with the dual powers at work in the ASTRAL Light; thrice blessed he who has learned to discern the *Noëtic* from the *Psychic* action of the "Double-Faced" God in him, and who knows the potency of his own Spirit—or "Soul Dynamics".

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*"Dogme et Rituel de la Haute Magie," quoted in "Isis Unveiled".

GENIUS*

"Genius! thou gift of Heaven, thou light divine!
Amid what dangers art thou doom'd to shine.
Oft will the body's weakness check thy force,
Oft damp thy vigour, and impede thy course;
And trembling nerves compel thee to restrain
Thy nobler efforts to contend with pain;
Or want, sad guest! . . ."

—CRABBE.

AMONG many problems hitherto unsolved in the Mystery of Mind, stands prominent the question of Genius. Whence, and what is genius, its *raison d'être,* the causes of its excessive rarity? Is it indeed "a gift of Heaven"? And if so, why such gifts to one, and dullness of intellect, or even idiocy, the doom of another? To regard the appearance of men and women of genius as a mere accident, a prize of blind chance, or, as dependent on physical causes alone, is only thinkable to a materialist. As an author truly says, there remains then, only this alternative: to agree with the believer in a *personal* god "to refer the appearance of every single individual to a *special act of divine will and creative energy,*" or "to recognize, in the whole succession of such individuals, one great act of some will, expressed in an eternal inviolable law."

Genius, as Coleridge defined it, is certainly—to every outward appearance, at least—"the faculty of growth"; yet to the inward intuition of man, it is a question whether it is genius—an abnormal aptitude of mind—that develops and grows, or the physical brain, *its vehicle,* which becomes through some mysterious process fitter to receive and manifest *from within outwardly* the innate and divine nature of man's over-soul. Perchance, in their unsophisticated wisdom, the philosophers of old were nearer truth than are our modern wiseacres, when they endowed man with a tutelar deity, a Spirit whom they called *genius.* The substance of this entity, to say nothing of its *essence*—observe the distinction, reader,—and the presence of both, manifests itself according to the organism of the person it informs. As Shakespeare says of the genius of great men—what we perceive of his substance "is not here"—

"For what you see is but the smallest part. . . .
But were the whole frame here,
It is of such a spacious, lofty pitch,
Your roof were not sufficient to contain it. . . ."

This is precisely what the Esoteric philosophy teaches. The flame of genius is lit by no anthropomorphic hand, save that of one's own Spirit. It is the very nature of the Spiritual Entity itself, of our *Ego,* which keeps on weaving new life-woofs into the web of reincarnation on the loom of time, from the beginnings to the

* This article was first printed by H. P. Blavatsky in *Lucifer* for November, 1889.

ends of the great Life-Cycle.[1] This it is that asserts itself stronger than in the average man, through its personality; so that what we call "the manifestations of genius" in a person, are only the more or less successful efforts of that EGO to assert itself on the outward plane of its objective form—the man of clay—in the matter-of-fact, daily life of the latter. The EGOS of a Newton, an Æschylus, or a Shakespeare, are of the same essence and substance as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and the self-assertion of their informing *genii* depends on the physiological and material construction of the physical man. No Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and of another a vulgar, silly person is, as said, the quality and make-up of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma. Or, to use another simile, physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former—the instrument—and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man's subjective or inner nature. Physical man may—to follow our simile—be a priceless Stradivarius, or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him.

All ancient nations knew this. But though all had their Mysteries and their Hierophants, not all could be equally taught the great metaphysical doctrine; and while a few elect received such truths at their initiation, the masses were allowed to approach them with the greatest caution and only within the farthest limits of fact. "From the DIVINE ALL proceeded Amun, the Divine Wisdom. . . give it not to the unworthy," says a Book of Hermes. Paul, the "wise *Master-Builder*."* (I *Cor.* III., 10) but echoes Thoth-Hermes when telling the Corinthians "We speak Wisdom among them that are perfect (the initiated) . . . *divine* Wisdom in a MYSTERY even the *hidden* Wisdom." (*Ibid.* II., 7.)

Yet, to this day the Ancients are accused of blasphemy and fetishism for their 'hero worship.' But have the modern historians ever fathomed the cause of such 'worship!' We believe not. Otherwise they would be the first to become aware that that which was 'worshipped,' or rather that to which honours were rendered was neither the man of clay, nor the *personality*—the Hero or Saint So-and-So, which still prevails in the Roman Church, a church which beatifies the body rather than the soul—but the divine imprisoned Spirit, the *exiled* "god" *within* that personality. Who, in the pro-

[1] The period of one full *Manvantara* composed of Seven Rounds.

* A term absolutely theurgic, masonic and occult. Paul, by using it, declares himself an Initiate having the right to initiate others.

fane world, is aware that even the majority of the magistrates (the *Archons* of Athens, mistranslated in the Bible as 'Princes')—whose official duty it was to prepare the city for such processions, were ignorant of the true significance of the alleged "worship"? Verily was Paul right in declaring that "we speak wisdom. . . not the wisdom of this world. . . which none of the *Archons* of this (profane) world knew," but the *hidden wisdom* of the MYSTERIES. For, as again the Epistle of the apostle implies the language of the Initiates and their secrets no *profane*, not even an 'Archon' or ruler *outside the fane* of the sacred Mysteries, knoweth; none "save the Spirit of man (the *Ego*) which is *in him*." (*Ib.* v. II.)

Were Chapters II. and III. of I Corinthians ever translated in the Spirit in which they were written—even their dead letter is now disfigured—the world might receive strange revelations. Among other things it would have a key to many, hitherto unexplained rites of ancient Paganism, one of which is the mystery of this same Hero-worship. And it would learn that if the streets of the city that honoured one such man, were strewn with roses for the passage of the Hero of the day; if every citizen was called to bow in reverence to him who was so feasted; and if both priest and poet vied in their zeal to immortalize the hero's name after his death—occult philosophy tells us the reason why this was done.

"Behold," it saith, "in every manifestation of genius—*when combined with virtue*—in the warrior or the Bard, the great painter, artist, statesman or man of Science, who soars high above the heads of the vulgar herd, "the undeniable presence of the celestial exile, the divine *Ego* whose jailor thou art, Oh man of matter!" Thus, that which we call *deification* applied to the immortal God within, not to the dead walls or the human tabernacle that contained him. And this was done in tacit and silent recognition of the efforts made by the divine captive who, under the most adverse circumstances of incarnation, still suceeded in manifesting himself.

Occultism, therefore, teaches nothing new in asserting the above philosophical axiom. Enlarging upon the broad metaphysical truism, it only gives it a finishing touch by explaining certain details. It teaches, for instance, that the presence in man of various creative powers—called genius in their collectivity—is due to no blind chance, to no innate qualities through hereditary tendencies—though that which is known as atavism may often intensify these faculties—but to an accumulation of individual antecedent experiences of the *Ego* in its preceding life, and lives. For, though omniscient in its essence and nature, it still requires experience through its *personalities* of the things of earth, earthy on the objective plane, in order to apply the fruition of that abstract omniscience to them. And, adds our philosophy—the cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life, in a blooming forth as *genius*, in one or another direction.

Great Genius, therefore, if true and innate, and not merely an abnormal expansion of our human intellect—can never copy or con-

descend to imitate, but will ever be original, *sui generis* in its creative impulses and realizations. Like those gigantic Indian lilies that shoot out from the clefts and fissures of the cloud-nursing, and bare rocks on the highest plateaux of the Nilgiri Hills, true Genius needs but an opportunity to spring forth into existence and blossom in the sight of all on the most arid soil, for its stamp is always unmistakable. To use a popular saying, innate genius, like murder, will out sooner or later, and the more it will have been suppressed and hidden, the greater will be the flood of light thrown by the sudden irruption. On the other hand artificial genius, so often confused with the former, and which in truth, is but the outcome of long studies and training, will never be more than, so to say, the flame of a lamp burning outside the portal of the fane; it may throw a long trail of light across the road, but it leaves the inside of the building in darkness. And, as every faculty and property in Nature is dual—*i. e.* each may be made to serve two ends, evil as well as good—so will artificial genius betray itself. Born out of the chaos of terrestrial sensations, of perceptive and retentive faculties, yet of finite memory, it will ever remain the slave of its body; and that body, owing to its unreliability and the natural tendency of matter to confusion, will not fail to lead even the greatest *genius,* so called, back into its own primordial element, which is chaos again, or *evil,* or earth.

Thus between the true and the artificial genius, one born from the light of the immortal Ego, the other from the evanescent will-o'-the-wisp of the terrestrial or purely human intellect and the animal soul, there is a chasm, to be spanned only by him who aspires ever onward; who never loses sight, even when in the depths of matter, of that guiding star the Divine Soul and mind, or what we call *Buddhi-Manas.* The latter does not require, as does the former, cultivation. The words of the poet who asserts that the lamp of genius—

> "If not protected, pruned, and fed with care,
> Soon dies, or runs to waste with fitful glare—"

—can apply only to artificial genius, the outcome of culture and of purely intellectual acuteness. It is not the direct light of the *Manasa putra,* the Sons of Wisdom," for true genius lit at the flame of our higher nature, or the EGO, cannot die. This is why it is so very rare. Lavater calculated that "the proportion of genius (in general) to the vulgar, is like one to a million; but genius without tyranny, without pretension, that judges the weak with equity, the superior with humanity, and equals with justice, is like one in ten millions." This is indeed interesting, though not too complimentary to *human* nature, if, by "genius," Lavater had in mind only the higher sort of human intellect, unfolded by cultivation, "protected, proved, and fed," and not the genius, we speak of. Moreover such genius is always apt to lead to the extremes of weal or woe him, through whom this artificial light of the terrestrial mind manifests. Like the good and bad genii of old with whom human genius is

made so appropriately to share the name, it takes its helpless possessor by the hand and leads him, one day to the pinnacles of fame, fortune, and glory, but to plunge him on the following day into an abyss of shame, despair, often of crime.

But as, according to the great Physiognomist, there is more of the former than of the latter kind of genius in this our world, because, as Occultism teaches us, it is easier for the personality with its acute physical senses and *tatwas* to gravitate toward the lower quaternary than to soar to its triad—modern philosophy, though quite proficient in treating this lower place of genius, knows nothing of its higher spiritual form—the "one in ten millions." Thus it is only natural that confusing one with the other, the best modern writers should have failed to define *true* genius. As a consequence, we continually hear and read a good deal of that which to the Occultist seems quite paradoxical. "Genius, requires cultivation," says one; "Genius is vain and self-sufficient" declares another; while a third will go on defining the *divine light* but to dwarf it on the Procrustean bed of his own intellectual narrow-mindedness. He will talk of the great eccentricity of genius, and allying it as a general rule with an "inflammable constitution," will even show it "a prey to every passion but seldom delicacy of taste!" (Lord Kaimes.) It is useless to argue with such, or tell them that, original, and great genius puts out the most dazzling rays of human intellectuality, as the sun quenches the flame-light of a fire in an open field; that it is never eccentric; though always *sui generis;* and that no man endowed with true genius can ever give way to his physical animal passions. In the view of an humble Occultist, only such a grand altruistic character as that of Buddha or Jesus, and of their few close imitators, can be regarded, in our historical cycle, as fully developed GENIUS.

Hence, true genius has small chance indeed of receiving its due in our age of conventionalities, hypocrisy and time-serving. As the world grows in civilization, it expands in fierce selfishness, and stones its true prophets and geniuses for the benefit of its apeing shadows. Alone the surging masses of the ignorant millions, the great people's heart, are capable of sensing intuitionally a true "great soul" full of divine love for mankind, of god-like compassion for suffering man. Hence the populace alone is still capable of recognizing a genius, as without such qualities no man has a right to the name. No genius can be now found in Church or State, and this is proven on their own admission. It seems a long time since in the XIII. century the "Angelic Doctor" snubbed Pope Innocent IV. who, boasting of the millions got by him from the sale of absolutions and indulgences, remarked to Aquinas that "the age of the Church is past in which she said 'Silver and gold have I none!' 'True,' was the ready reply: "but the age is also past when she could say to a paralytic, 'Rise up and walk.'" And yet from that time, and far, far earlier, to our own day the hourly crucifixion of their ideal Master both by Church and State has never ceased.

While every Christian State breaks with its laws and customs, with every commandment given in the Sermon of the Mount, the Christian Church justifies and approves of this through her own Bishops who despairingly proclaim "A Christian State *impossible* on Christian Principles."* Hence—no Christ-like (or "Buddha-like") way of life is possible in civilized States.

The occultist then, to whom "true genius is a synonym of self-existent and infinite mind," mirrored more or less faithfully by man, fails to find in the modern definitions of the term anything approaching correctness. In its turn the esoteric interpretation of Theosophy is sure to be received with derision. The very idea that every man with a "soul" in him, is the vehicle of (a) genius, will appear supremely absurd, even to believers, while the materialist will fall foul of it as a "crass superstition." As to the popular feeling—the only approximately correct one because purely intuitional, it will not be even taken into account. The same elastic and convenient epithet "superstition" will, once more, be made to explain why there never was yet a universally recognised genius—whether of one or the other kind—without a certain amount of weird, fantastic and often uncanny, tales and legends attaching themselves to so unique a character, dogging and even surviving him. Yet it is the unsophisticated alone, and therefore only the so-called *uneducated* masses, just because of that lack of sophistical reasoning in them, who feel, whenever coming in contact with an abnormal, out-of-the-way character, that there is in him something more than the mere mortal man of flesh and intellectual attributes. And feeling themselves in the presence of that which in the enormous majority is ever hidden, of something incomprehensible to their matter-of-fact minds, they experience the same awe that popular masses felt in days of old when their fancy, often more unerring than cultured reason, created of their heroes gods, teaching:

> . . . . "the weak to bend, the proud to pray
> To powers unseen and mightier than they. . . ."

This is now called SUPERSTITION. . .

But what is Superstition? True, we dread that which we cannot clearly explain to ourselves. Like children in the dark, we are all of us apt, the educated equally with the ignorant, to people that darkness with phantoms of our own creation; but these "phantoms" prove in no wise that that "darkness"—which is only another term for the *invisible* and the *unseen*—is really empty of any *Presence* save our own. So that if in its exaggerated form, "superstition" is a weird incubus, as a belief in things *above* and *beyond* our physical senses, yet it is also a modest acknowledgment that there are things in the universe, and around us, of which we knew nothing. In this sense "superstition" becomes not an unreasonable feeling of half wonder and half dread, mixed with admiration and reverence, or with fear, according to the dictates of our intuition. And this

* See "Going to and Fro" in *Theosophical Activities*, 1st article.

is far more reasonable than to repeat with the too-learned wiseacres that there is nothing "nothing whatever, in that darkness;" nor can there be anything since they, the wiseacres, have failed to discern it.

E pur se muove! Where there is smoke there must be fire; where there is a steamy vapour there must be water. Our claim rests but upon one eternal axiomatic truth: *nihil sine causa.* Genius and undeserved suffering, prove an immortal Ego and Reincarnation in our world. As for the rest, *i. e.*, the obloquy and derision with which such theosophical doctrines are met, Fielding—a sort of Genius in his way, too—has covered our answer over a century ago. Never did he utter a greater truth than on the day he wrote that "*If superstition makes a man a fool,* SCEPTICISM MAKES HIM MAD."

H. P. B.

WILL AND DESIRE*

WILL is the exclusive possession of man on this our plane of consciousness. It divides him from the brute in whom instinctive desire only is active.

DESIRE, in its widest application, is the one creative force in the Universe. In this sense it is indistinguishable from Will; but we men never know desire under this form while we remain only men. Therefore Will and Desire are here considered as opposed.

Thus Will is the offspring of the Divine, the God in man; Desire the motive power of the animal life.

Most men live in and by desire, mistaking it for will. But he who would achieve must separate will from desire, and make his will the ruler; for desire is unstable and ever changing, while will is steady and constant.

Both will and desire are absolute *creators,* forming the man himself and his surroundings. But will creates intelligently—desire blindly and unconsciously. The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.

His task is twofold: to awaken the will, to strengthen it by use and conquest, to make it absolute ruler within his body; and, parallel with this, to purify desire.

Knowledge and will are the tools for the accomplishment of this purification.

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THE GREAT QUEST*

(Continued from May)

THE Religionist, of course, denies that man can become a god or ever realise in himself the attributes of Deity. He may recognise the necessity of re-incarnation for ordinary worldly men, and even for those who are not constant in their detachment and devotion, but he denies the necessity for that series of trials and initiations which must cover, at all events, more than one lifetime—probably many. It would appear as if the theory of evolution might be called in, to aid this latter view. If it is acknowledged that we, as individuals, have been for ever whirling on the wheel of conditioned existence; if at the beginning of each manwantara the divine monad which through the beginningless past has inhabited in succession the vegetable, animal, and human forms, takes to itself a house of flesh in exact accordance with previous Karma, it will be seen that (while inhabiting a human body) during no moment in the past eternity have we been nearer the attainment of Nirvana than at any other. If then there is no thinkable connection between evolution and Nirvana, to imagine that evolution, through stages of Adeptship, conducts to Nirvana, is a delusion. "It is purely a question of divine grace"—says the Religionist. If in answer to this view, it is contended that the light of the Logos is bound, eventually, to reach and enlighten every individual, and that the steady progress to perfection through Chelaship and Adeptship would, therefore, be a logical conclusion, it is objected that to assert that the light of the Logos must eventually reach and enlighten all, would involve the ultimate extinction of the objective Universe, which is admitted to be without beginning or end, although it passes through alternate periods of manifestation and non-manifestation. If to escape from this untenable position we postulate fresh emanations of Deity into the lowest organisms at the beginning of each manwantara, to take the place of those who pass away into Nirvana, we are met by other difficulties. Firstly, putting out of consideration the fact that such a supposition is expressly denied by what is acknowledged as revelation, the projection into the evolutionary process of a monad free from all Karma, makes the law of Karma inoperative, for the monad's first association with Karma remains unexplained; and also it becomes impossible to say what the monad was, and what was the mode of its being prior to the projection into evolution. It must be noted that although the law of Karma does not explain *why* we are, yet it satisfactorily shows *how* we are what we are; and this is the *raison d'être* of the law. But the above theory takes away its occupation. It makes Karma and the monad independent realities, joined together by the creative energy of the Deity, while Karma ought to be regarded as a mode of existence

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of the monad—which mode ceases to be when another mode, called liberation, takes its place. Secondly, if the monad in attaining liberation only attains to what it was before its association with Karma, *à quoi bon* the whole process; while, if it is stated that the monad was altogether non-existent before its projection, the Deity becomes responsible for all our sufferings and sins, and we fall into either the Calvinist doctrine of predestination as popularly conceived, or into the still more blasphemous doctrine of the worshippers of Ahriman, besides incurring many logical difficulties. The teaching of our eastern philosophers is that the real interior nature of the monad is the same as the real interior essence of the Godhead, but from beginningless past time it has a transitory nature, considered illusive, and the mode in which this illusion works is known by the name of Karma.

But were we not led astray in the first instance? Ought we not to have acquiesced in the first above given definition of the theory of evolution? The premiss was satisfactory enough—the mistake was in allowing the religionist's deduction as a logical necessity. When the religionist states that there is no thinkable connection between evolution and Nirvana, he merely postulates for the word evolution a more limited scope than that which the Occultist attaches to it, viz., the development of soul as well as that of mere form. He is indeed right in stating that the natural man, while he remains such, will never attain the ultimate goal of Being. True it is, for the Occultist as for the religionist, that, to free himself from the fatal circle of rebirths, he must "burst the shell which holds him in darkness—tear the veil that hides him from the eternal." The religionist may call this the act of divine grace; but it may be quite as correctly described as the "awakening of the slumbering God within." But the error of the religionist is surely in mistaking the first glimmer of the divine consciousness for a guarantee of final emancipation, at, say, the next death of the body, instead of merely the first step of a probationary stage in the long vista of work for Humanity on the higher planes of Being!

To provide ourselves with an analogy from the very theory of Evolution which we have been discussing, is it not more logical to imagine that, in the same way in which we see stretched at our feet the infinite gradations of existence, through the lower animal, vegetable, and mineral kingdoms—between which indeed, thanks to the recent investigations of scientific men—there is no longer recognised to be any distinct line of demarcation—so the heights (necessarily hidden from our view) which still remain to be scaled by us in our upward progress to Divinity, should be similarly filled with the gradations of the unseen hierarchy of Being? And that, as we have evolved during millions of centuries of earth-life through these lower forms up to the position we now occupy, so may we, if we choose, start on a new and better road of progress, apart from the ordinary evolution of Humanity, but in which there must also be innumerable grades?

That there will be progress for Humanity as a whole, in the direction of greater spirituality, there is no doubt, but that progress will be partaken of by continually decreasing numbers. Whether the weeding out takes place at the middle of the "great fifth round," or whether it be continually taking place during the evolutionary process, a ray of light is here thrown on the statement met with in all the Bibles of Humanity as to the great difficulty of the attainment. "For straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it; but wide is the gate, and broad is the way that leadeth unto destruction, and many there be that go in thereat." This and parallel passages doubtless refer to the weeding out of those who are unfit to continue the progress, on which the more spiritualized Humanity will then have entered. The most vivid picture of the comparative handful of elect souls, who are fit to achieve the great quest, will be obtained by contemplating the fact already stated, that the objective universe, with its myriads of inhabitants, will never, in the vast abysses of the future, cease to be; and that the great majority of humanity—the millions of millions—will thus for ever whirl on the wheel of birth and death.

But though Nature may give us an almost infinite number of chances to attempt the great quest, it were madness to put by the chance offered now, and allow the old sense-attractions to regain their dominance, for it must be remembered that the barbarism and anarchy which every civilisation must eventually lapse into, are periods of spiritual deadness, and that it is when "the flower of civilisation has blown to its full, and when its petals are but slackly held together," that the goad within men causes them to lift their eyes to the sunlit mountains, and "to recognise in the bewildering glitter the outlines of the Gates of Gold."

There are no doubt realms in the Devaloka where the bliss of heaven may be realised by those who aspire to the selfish rewards of personal satisfaction, but these cease to exist with the end of the manwantara, and with the beginning of the next the devotee will again have to endure incarceration in flesh. The eighth chapter of the Bhagavad Gita does indeed state that there is a path to Nirvana through the Devaloka, and amongst the countless possibilities of the Infinite who shall assert that this is not so? but the context surely implies such a detachment and devotion through life as is difficult for us even to contemplate, much less to realize.

However distant, therefore, may appear to us the achievement of the great quest, when we consider how much more closely we are allied to the animal than to the God, it must necessarily seem an infinitely far-off goal, but though we may have to pass through many life-times before we reach it, our most earnest prayer should be, that we may never lose sight of that celestial goal, for surely it is the one thing worthy of achievement!

To many the foregoing may appear as mere speculations, and the firmest faith indeed can scarcely call itself knowledge, but, however necessary the complete knowledge may be, we may at least

hope that its partial possession is adequate to the requirements of the occasion. To us whose feet tread, often wearily, towards the path of the great quest, and whose eyes strain blindly through the mists that wrap us round, steady perseverance and omnipotent hope must be the watchwords—perseverance to struggle on, though the fiends of the lower self may make every step a battle, and hope that at any moment the entrance to the path may be found.

As an example of these two qualities, and also because all words that strike a high key are bound to awaken responsive echoes in noble hearts, let us conclude with the following extract from the Ramayana:—

"Thus spoke Rama. Virtue is a service man owes himself, and though there were no heaven nor any God to rule the world, it were not less the binding law of life. It is man's privilege to know the right and follow it. Betray and persecute me brother men! Pour out your rage on me O malignant devils! Smile, or watch my agony in cold disdain ye blissful Gods! Earth, hell, heaven combine your might to crush me—I will still hold fast by this inheritance! My strength is nothing—time can shake and cripple it; my youth is transient—already grief has withered up my days; my heart—alas! it is well-nigh broken now. Anguish may crush it utterly, and life may fail; but even so my soul that has not tripped shall triumph, and dying, give the lie to soulless destiny that dares to boast itself man's master." "PILGRIM."

GIVE US ONE FACT*

SINCE last I wrote for THE PATH, the most distinct call I have heard from many students in the West is found in the cry: "Give us one fact!"

They have acquired the desire to know the truth, but have lingered still around the market places of earth and the halls of those scientific leaders of the blind who are the prophets of materialism. They say that some "scientific" men, while talking of Theosophy, have asked why the Masters have not "given us one fact on which we may begin and from which a conclusion might be reached;" and they—these students—most earnestly ask for that fact for themselves, even though they shall conceal it from the very men who have formulated the question.

Poor children. What are the facts ye desire? Is it some astounding thaumaturgical exhibitions that shall leave no room for doubt? If so, please say whether the feat is to be performed in the sight of thousands, or only in the presence of one postulant and his

* This article was first printed by Wm. Q. Judge in *The Path* for March, 1888.

select circle? If the last, then ye are self-convicted of a desire to retain unto yourselves what belongeth to many. Or perhaps ye wish a statement of fact. But that would of course have to be supported by authority, and we, poor wanderers, have no force of authority in science or art; statements of facts coming from us would therefore be useless to you.

And I must tell you in confidence, as the messengers have before this been directed to do and have not failed therein, that an exhibition of thaumaturgical skill in the presence of a multitude would subvert the very ends the perfected men have in view. Suppose that some of those who know were now to appear in the busy hum of American life, where the total sum of objects appears, at this distance, to be the gain of wealth, and like the two young princes of Buddha's time were to rise in the air unaided and there emit sheets of fire alternately from their heads and feet, or were to rise again and float off to a distance in plain sight of all; would that fact demonstrate anything to you? Perhaps in the breasts of some aspiring students might spring up the desire to acquire the power to do likewise. But pause and tell me what would the many do to whom such things are myths? I will tell you. Some would admit the possibility of a genuine phenomenon, seeking ways and means to do it too, so that they might exhibit it for an admission price. Others, and including your scientific fact-seekers, would begin by denying its truth, by ascribing it to delusion, and by charging those who did it, no matter how really spiritual those were, with deliberate fraud and imposture, while a certain section would deny the very happening of the matter and falsify the eye-knowledge of hundreds.* Still others would say "It is a God!" or—"It is a devil," with consequence to correspond. No, friends, the true teachers do not begin by laying the foundations for greater error and more fast-bound superstition than those we are trying to destroy.

Then I must tell you in all seriousness and truth that statements of the facts you really wish have been over and over again made in many places, books, and times. Not alone are they to be found in your new theosophical literature, but in that of older times. In every year for centuries past these facts have been given out,—even in English. They were told in the days of the German and English Alchemists, and by the Cabalists. But greed and wrong motive have ever formed the self-constructed barriers and obscurers.

The Alchemists of the pure school spoke of the gold they could make by means of their powders, and the salt, together with their mercury; and the Cabalists said that by pronouncing Jehovah's name not only was the gold formed, but power obtained in all worlds. Very true these statements. Are they not statements of fact? Did they satisfy the mass of seekers? So far from that, the result was to lead them into error. Many patiently sought for the powder and the proper combination of the salt or sulphur and mercury, so that

* We can agree with the writer, as we have seen just as wonderful things done by H. P. Blavatsky and next day heard accusations of fraud against her and charges of credulity against those who had seen.—[ED. *Path.*]

they might make worthless gold metal, which to-day is exchangeable and to-morrow is useless, and which never could give peace of mind or open the door of the future. Then others went by themselves and tried various modulations of sound in pronouncing the supposed name of their Mighty God, until they to-day have some two-score sorts. What purblind ignorance this, for God is God and has not changed with the rise and fall of empires or the disappearance of languages; his name was once a different sound in ancient Egypt or India, in Lemuria, Atlantis or Copan. Where, then, are those many sounds of His Holy Name, or has that been altered?

"But where," ye say, "is the *fact* in the pronunciation of the name of God?". The answer is by asking "What and who is God?" He is the All; the earth, the sky, the stars in it; the heart of man; the elemental and organic world; the kingdoms of the universe; the realm of sound and the formless void. Is not the pronunciation of that Name to consist therefore in *Becoming* all those kingdoms, realms, and power, focussing in yourself the entire essence of them, each and all *at once?* Is this to be done by breathing forth "Jehovah" in one or many forms? You easily see it is not. And your minds will carry you on the next step to admit that before you can do this you must have passed through every one of those kingdoms, retaining perfect knowledge and memory of each, commander of each, before you can attempt the pronunciation of the whole. Is this a small task? Is it not the task Karma has set before you, compelling you like children to repeat parts of the word in the varied experiences of repeated lives spent on earth, bringing you back to the lesson until it is well learned?

And so we are brought to ourselves. Our Aryan ancestors have made the declaration, repeated by thousands since, that each man is himself a little universe. Through him pass *all* the threads of energy that ramify to all the worlds, and where any one of those lines crosses him is the door to the kingdom to which that thread belongs. Listen to the Chandogya Upanishad: "There is this city of Brahman—the body—and in it the palace, the small lotus of the heart, and in it that small ether. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of the Self here in the world, and whatever has been or will be, all that is contained within it."

Vain it is to make search without. No knowledge will reach you from any where but this small lotus of the heart. Just now ye are binding it so that it cannot burst open. It is with the delusions of the mind ye bind it in a knot. That knot ye must break. Break loose from scholastic error, make of your minds a still and placid surface on which the Lord of the palace in the heart can reflect pictures of Truth, become as little children who are not hindered by preconceptions, and ye will have knowledge.

The only fact I have to offer you is—YOURSELVES.

NILAKANT.

THE GENESIS OF EVIL IN HUMAN LIFE*

EVIL is a mysterious subject, and of universal interest; it is continually presenting inself for discussion, and men exercise their minds very greatly upon it. It affects man deeply in his thoughts and speculations, because it is so large a factor in his life, and the cause of so much sorrow and suffering.

It is also an element which, though permeating his present existence as a canker, and paralysing and marring his happiness and the realisation of his ideals, man recognises *must* be eliminated from his life to the greatest possible extent, and especially in certain of its forms, in preparation for existence in a spiritual sphere. This recognition is one of the chief factors in the domain of personal religion, and the special aspect in which it is viewed determines the true or false conception of the means of salvation from evil.

The false conception of the means of salvation from evil rests upon the assumption that a *vicarious atonement* is essential; hence the religion of many is based, primarily, upon faith in the crucifixion of another being—an objective Christ—and only secondarily, and very indifferently, upon actual personal effort and suffering.

The true conception of salvation is based upon the literal acceptance of the exhortation of St. Paul: "Work out your own salvation in fear and trembling."[1]

Instead of resting complacently upon the suffering of another, nailed upon a material cross by the hands of violent, unspiritually-minded men, its gaze is turned inwards, the arena of crucifixion is seen to be *there*, and the pain-giving nails and piercing spear are to pass through the sensitive forms of cherished personal desires, appetites, and subtler indulgences, not of the flesh only, but also of the mind and heart, extending and fixing them as to a cross until they expire.

But whence comes this canker, this cause of discord, confusion and paralysis, which we term evil? How has it arisen in the sphere of human existence?

In viewing the unlimited potentialities in man, in their number and extent, and in observing the boundless resources by which he is surrounded in his various domains of external activity, of thought, of emotion, and of personal cultivation, we can readily perceive that, were the discord of evil absent, his life would be bright, happy and full of intelligent purpose.

So it is continually asked what it is that has produced a world of activity and of feeling so inharmonious in its movements, so disjointed in its mutual inner relations, and so accompanied by sadness and fruitlessness? And the *wise* go further and ask, as the most pertinent and momentous of life-questions, how can the dis-

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[1] Philippians ii., 12.

cords be resolved, the canker of disunion eliminated, and the vitalizing elements of true wisdom and purpose introduced?

At the outset of any enquiry respecting evil it is essential to recognize that *it is not itself a thing*, but is the *form* which a certain thing, *i. e.*, man's behaviour, individually and collectively, has taken. *Apart from that behaviour it does not exist;* let the form of that behaviour be changed, so that it becomes an expression of the Supreme Law of Life, reflecting the beauty and harmonious operation of that Law, and Evil will no longer exist. Whence has this form arisen, and what has attached it to the area of human existence?

And further, why is the inner life of each individual man the arena of a continual struggle? How is it that there is within him an incessant conflict as to *which form,* the good or the evil, shall characterise the weaving fabric of his permanent individuality? Why is there not smoothness of movement, concord and peace in the world of thought, feeling and action, of which man is the centre and the creator?

On considering the nature and ways of man's life, we find that he shares with the lower animals those principles of existence and motives of action which minister to self-preservation—provision of the necessaries of existence, protection from danger, and continuation of the species. In the brutes these principles and motives act without disorder. The animals obey their instincts, or inherent impulses, for the purposes of preservation, protection and continuation, but they obey their instincts *within a well-defined limit,* laid down by the exigencies and impulses of the moment.

No consciousness of the future plays any part in the action of animals, leading them to lay up store for the future or modifying in any marked manner other uses of their instincts; while their intercourse with each other is simple and obedient to certain natural impulses.

Man possesses these same impulses and instincts; but, in addition, he has been endowed with another group of qualities of greater range and force: memory, realistic perception of objects and of acts, prevision, and an infinite power of adaptation.

These make him master of countless resources, and give him conscious command over the past for the purposes of the present and the future.

But the animal nature in him retains its strength and is still an essential part of his being, connecting him with the objective world and prompting him to acts necessary to his existence.

So strong is this original nature that it tends to assert supremacy over the faculties of greater range and power, pressing them into its service and subordinating them to the ministration of its demands and needs. And the whole principle of the animal nature is *self;* this is the beginning, middle and end of animal existence. In the arena of animal life, whatever conflicts with Self, or opposes obstacles to its desires, is treated as antagonistic: if the opponent

be weak or the obstacle slight, it is crushed; if the opposite, it is fled from or avoided.

In all such conditions, however, there is but the one feeling of antagonism, which, if opposition be continued, passes at once into the ultimate stage of either fear or anger. The realm of the animal world, where Self is the natural ruler, is thus one of very simple arrangement and of few governing principles. In it right and wrong do not exist, but in their place, as sole arbiters of action, we find *Necessity* where self-preservation and propagation of the species are concerned, and where individual relations are involved we find *Expediency*.

In the obtaining of food, or in the assertion of possession or of supremacy, no law but that of the stronger or more cunning is recognised. Only the impulse to obtain that which is desired is obeyed, except when an instinct of weakness or of inferiority causes fear and either paralyses or instigates to flight.

When, therefore, the animal nature found itself in alliance with the higher attributes of intelligence, memory, foresight and resource, with which man is endowed, the strength of its emotions and the acuteness of its sensuous experiences, would become accentuated; and these, intensified by reflection from the more widely extended consciousness, would lead it to assert supremacy over the forces of higher range, in order that its several individual instincts might be the more effectually ministered to and gratified.

Memory and intelligence would enhance the pleasure found in gratifying desire, by seeking and providing those elements and conditions in which the pleasure was consciously found to exist, and by repetition of indulgence merely for the sake of individual enjoyment and advantage. Thus, the faculty of prevision and more acutely conscious participation in definite acts, could of themselves, in union with the original animal nature, only accentuate and enlarge the principle and power of Self and aid in developing that course of life which tended to exalt and strengthen it.

Had the evolution of man ever presented a stage of this nature, he would have been nothing more than an animal of exaggerated selfish desires gratified without restraint.

It is true that Modern Education, in its systems, methods and appliances, treats man as if he were a being actually in such a stage of development, practically ignoring, in its bearing upon him, his possession of any further endowments beyond these; but unhappily, Modern Education, being chiefly controlled by amateur educationists and self-appointed directors, is quite unrelated to its subjects—and treats it unworthily and ignorantly.

But with the endowments of which we have spoken and which alone would have made him *an animal of more definite consciousness merely*, a higher principle was also bestowed which carried with it a Law of Existence the very antithesis of the animal principle or Principle of Self. This higher principle, like Light in the physical world, appears as a simple essence in its complete form, but may, like Light, be dispersed into many beautiful and energizing rays by

refraction through suitable media. In its simple form, as a unit of force, this principle is *Spiritual Wisdom.** It illumines life fully and truly, and beneath its brilliant rays the true character of the individual and of the world in which he moves—its objects, paths, movements and destiny, arrange themselves before the inner vision in their real nature and relationship.

This Spiritual Principle, embracing as one of its rays the transforming force of Universal Love, the charity of St. Paul, is, as already noted, the direct opposite of the Principle of Self.

Yet the two principles are found to exist side by side in the constitution of man; the one essentially of the flesh and the world and adapted only for a sensuous physical existence, the other infinite both in capacity and in duration, and allying him with the ever-unfolding world of beauty, wisdom and power.

But they cannot thus exist within the same territory and remain passive in attitude towards each other; nor can they compromise their antagonistic claims and assert rule over departments of being entirely detached from each other. The rule they both strive to assert is over that *which is the very man himself;* each of them claims the Ego, the enduring essence within the visible and transient personality; that which, according to its own absolute choice and decision, will suffer or enjoy, decay or grow, drift at the mercy of every idle wind or steadily ascend the Mount of God.

The one or the other of these forces struggling within the breast of man must become supreme in ultimate rule. By one he is drawn towards this mode of life, by the other to a mode of life diametrically opposite.[1]

The higher principle with which he is endowed strives to reveal to his understanding that another destiny is intended for him than that of living the mere animal life of Self; and at times glimpses come to him of a world totally different in nature from that with which his external senses connect him. By degrees he learns that the *Life of Self* is destructive of all that is true and enduring, that it is false and delusive, and that it prevents the resolution of the discords of life into a full and complete harmony.

He recognises, also, that to yield to this disintegrating force, to that which produces chaos and decay instead of vitality, must be contrary to the law of his being, and will ever hinder the fulfilment of his destiny, *the union of his will and his intelligence with the Fount of Wisdom, Beauty and Power.*

The antagonism and energy of the contending forces become accentuated from the discovery of these truths, and confusion and unrest are generated within the arena of the struggle. The conscious object of this conflict cannot escape from the discomfort, perplexity and sadness it engenders, and he realizes, sooner or later, that his decision must needs be made, and his Will definitely and

* "The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and of good works."—James iii., 17.

[1] "The flesh lusteth against the spirit, and the spirit against the flesh."—Gal. v. 18

permanently allied with the One Principle, or surrendered with unstable weakness to the other.

And here we may note that not only do the merely intellectual endowments furnish the nature below them with fuller means of gratification, but they even add special areas of personal life in which self-glorification may run riot. One of these is the area of self-seeking emulation, which in these days is crowded with vulgar activity, and which has been *criminally** extended, by the gratuitous appropriation of prizes and examinations, into the period of life nature demands for the normal training of every unit of the human race.

In another of these areas arise conditions which instigate to the display of imagined personal superiority and the enjoyment of meretricious and disintegrating social distinctions, manifested not only in the craving for titles and other individualising terms, but even in the active search for them, and in the pleasure derived from their use, exhibited in all the middle and upper grades of social, political and professional life. However plausible, however universal, this action of the lower mental endowments of man may be, it is a surrender to the Principle of Self, and one of the forms in which it is worshipped.

On this plane also arises the common display of personal arrogance and self consequence, which, through tyrannical and arbitrary acts, creates new forms of conflict in the arena of human thought and feeling, sets in motion ever-widening circles of mischief, calls into play the forces of "spiritual wickedness in high places," and leaves the actor himself at still greater variance with the supreme Law of Life.[1] This is the emphasised, more spiritual

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* We have used the word *criminally* advisedly. The term is a just one, because of the disintegrating and deteriorating effect of the system alluded to upon mankind, individually and in its social groups. The system has not been imposed and maintained in ignorance. It was commenced and is maintained in defiance of the emphatic teachings of the New Testament, and embodiment of precepts asserted by those "who profess and call themselves Christians," to be based upon the highest authority and to have been taught by One for whom they profess the highest reverence. (See Matthew xx., 20-28; xxiii., 12; Luke xii., 34; xiv., 7-12; xvi., 15; John xiv., 15; Philippians ii., 3; James iii., 14-16, etc., etc.)

The spirit as well as the letter of those precepts is entirely against personal emulation and the struggle for notoriety, while the teachings which accompany them are, in many instances, illustrations of the moral and spiritual disasters which result from their infringement, and of the condemnation which eventually awaits him who transgresses. In spite of this clear and definite teaching, personal emulation is made a chief factor in a *normal, universal experience* of mankind, and at a period when virtues and vices, habits and impulses, receive their form and strength, and give the bias of the motives which will eventually rule the whole earth-life, and probably also the life beyond. We ask: Are the plants of a well-cultivated garden ruled by this plan, and stimulated to grow *each better than its neighbour,* or is each trained and fostered *to its own best possible development?*

[1] The act of a late bishop of the English Church may serve as an illustration of what is here meant. He disinherited his only daughter, "to mark," as he said in his will, "*his* sense of her conduct." This daughter, in the exercise of her personal inherent rights and responsibilities, which no parental assumption can abrogate or remove, had married the man whom she loved, and her father had, from that time, refused all intercourse with her. She appealed to him in vain. Acts of this imperious and arrogant nature are, in varying degree, only too common.

They set in motion currents of evil and misery of which no one can foresee the end or the consequences. It is the forces underlying such acts which originate dogmatism, persecution, priestly assumption, and all forms of inquisition into personal life and personal convictions. Have these not brought sorrow, pain, social chaos, and national anarchy? Are they not still in operation around us? What said Jesus about personal arrogance and Phariseeism?

form of self-worship—the most deadly enemy of the soul of man, and the greatest obstacle to its attainment of true blessedness.

An honest and thorough investigation of the truths and facts now set forth, both as regards the individual centres of life and of force with which man is endowed, and the relation of his Ego towards them and its use of them, leaves us in no doubt as to the origin of Evil, its true nature, and the logical character of its consequences. There is *that* within man, or overshadowing him, which presses towards rendering him master of himself and of life, by making him a true servant of the Deity; for only when he is the servant of the Most High will man cease to be the servant of the blind, self-centreing forces which operate within him. "Ye *cannot* serve God and Mammon."

And man is conscious of this overshadowing by the Supreme Principle of the Universe—Divine Knowledge and Divine Motive—"the Light which lighteth every man that cometh into the world." He *would* receive it,* he even dallies with it, but alas! the lower forces are *more present* with him; he yields to them and assents to life on their plane; he yields to the motives which they create, though, while yielding, he knows that *he is destroying* the rule of God and is helping to flood the world with disease, darkness and death.

Thus, voluntarily choosing, or allowing himself to be led into, that which opposes his union with the Supreme Principle of Life—the Absolute in Wisdom, Knowledge and Power, he determines for himself and his race the resulting future; sowing persistently false seeds of life out of his own tainted heart,[1] is it strange that he should reap their natural fruit in sadness and dismay?[2]

> "Sow an act, and you reap a habit,
> Sow a habit, and you reap a character,
> Sow a character and you reap a destiny."

I.

* "The good that I would I do not: but the evil which I would not, that I do." "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—Romans vii., 19, 23-4. The force of the lower nature *becomes the law of sin,* of which St. Paul speaks, by surrender of the individual life of thought, feeling and motive to its control.

[1] "For out of the heart proceed evil thoughts," etc.—Matt. xv., 19.

[2] Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—Ephesians vi., 7-8.

THE FALL OF IDEALS*

IN a world of illusion in which the law of evolution operates, nothing could be more natural than that the ideals of MAN—as a unit of the total, or mankind—should be for ever shifting. A part of the Nature around him, that Protean, ever changing Nature, every particle of which is incessantly transformed, while the harmonious body remains as a whole ever the same, like these particles man is continually changing, physically, intellectually, morally, spiritually. At one time he is at the topmost point of the circle of development; at another, at the lowest. And, as he thus alternately rises and sinks, and his moral nature responsively expands or contracts, so will his moral code at one time embody the noblest altruistic and aspirational ideals, while at the other, the ruling conscience will be but the reflection of selfishness, brutality and faithlessness. But this, however, is so only on the external, illusionary plane. In their internal, or rather, *essential* constitution, both nature and man are at one, as their essence is identical. All grows and develops and strives toward perfection on the former planes of externality or, as well said by a philosopher is—"ever becoming;" but on the ultimate plane of the spiritual essence all Is, and remains therefore immutable. It is toward this eternal *Esse* that every thing, as every being, is gravitating, gradually, almost imperceptibly, but as surely as the Universe of stars and worlds moves towards a mysterious point known to, yet still unnamed by, astronomy and called by the Occultists—the *central Spiritual Sun.*

Hitherto, it was remarked in almost every historical age that a wide interval, almost a chasm, lay between practical and ideal perfection. Yet, as from time to time certain great characters appeared on earth who taught mankind to look beyond the veil of illusion, man learnt that the gulf was not an impassable one; that it is the province of mankind through its higher and more spiritual races to fill the great gap more and more with every coming cycle; for every man, as a unit, has it in his power to add his mite toward filling it. Yes; there are still men, who, notwithstanding the present chaotic condition of the moral world, and the sorry *debris* of the best human ideals, still persist in believing and teaching that the now *ideal* human perfection is no dream, but a law of divine nature; and that, had Mankind to wait even millions of years, still it must some day reach it and rebecome *a race of gods.*

Meanwhile, the periodical rise and fall of human character on the external planes takes place now, as it did before, and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as such changes are not always the work of centuries, for often extreme changes are wrought by swift acting forces—*e. g.* by wars, specula-

* This article, under the sub-title *"Theosophical Views on the Preceding,"* was first printed by H. P. Blavatsky in *Lucifer* for December, 1889, following in that issue the leading article, which bore the title given above.

tions, epidemics, the devastation of famines or religious fanaticism—therefore, do the blind masses imagine that man ever was, is, and will be the same. To the eyes of us, moles, mankind is like our globe—seemingly stationary. And yet, both move in space and time with an equal velocity, around themselves and—*onward*.

Moreover, at whatever end of his evolution, from the birth of his consciousness, in fact, man was, and still is, the vehicle of a dual spirit in him—good and evil. Like the twin sisters of Victor Hugo's grand, posthumous poem "Satan"—the progeny issued respectively from Light and Darkness—the angel "Liberty" and the angel "Isis-Lilith" have chosen man as their dwelling on earth, and these are at eternal strife in him.

The Churches tell the world that "man is born in sin," and John (1st Epist. iii., 8) adds that "He that committeth sin is of the devil, for the devil sinneth from the beginning." Those who still believe in the rib-and-apple fable and in the rebellious angel "Satan," believe, as a matter of course in a personal Devil—as a contrast in a dualistic religion—to a personal God. We, Theosophists of the Eastern school, believe in neither. Yet we go, perhaps, further still than the Biblical dead letter. For we say that while as *extra-cosmic* Entities there is neither god nor devil, that both exist, nevertheless. And we add that both dwell on earth in man, being in truth, *the very man himself*, who is, as a physical being, the devil, the true vehicle of *evil*, and as a spiritual entity—god, or *good*. Hence, to say to mankind, "thou hast the devil," is to utter as metaphysical a truth as when saying to all its men, "Know ye not that god dwelleth in you?" Both statements are true. But, we are at the turning point of the great social cycle, and it is the former fact which has the upper hand at present. Yet as—to paraphrase a Pauline text—"there be devils many . . . yet there is but one Satan," so while we have a great variety of devils constituting collectively mankind, of such grandiose Satanic characters as are painted by Milton, Byron and recently by Victor Hugo, there are few, if any. Hence, owing to such mediocrity, are the human ideals falling, to remain unreplaced; a prose-life as spiritually dead as the London November fog, and as alive with brutal materialism and vices, the seven capital sins forming but a portion of these, as that fog is with deadly microbes. Now we rarely find aspirations toward the eternal ideal in the human heart, but instead of it every thought tending toward the one central idea of our century, the great "I," *self* being for each the one mighty centre around which the whole Universe is made to revolve and turn.

When the Emperor Julian—called the *Apostate* because, believing in the grand ideals of his forefathers, the Initiates, he would not accept the human anthropomorphic form thereof—saw for the last time his beloved gods appear to him, he wept. Alas, they were no longer the bright spiritual beings he had worshipped, but only the decrepit, pale and worn out shades of the gods he had so loved. Perchance they were the prophetic vision of the departing ideals of his age, as also of our own cycle. These "gods" are now regarded

by the Church as *demons* and called so; while he who has preserved a poetical, lingering love for them, is forthwith branded as an Antichrist and a modern Satan.

Well, Satan is an elastic term, and no one has yet ever given even an approximately logical definition of the symbolical meaning of the name. The first to anthropomorphize it was John Milton; he is his true putative intellectual father, as it is widely conceded that the *theological* Satan of the Fall is the "mind-born Son" of the blind poet. Bereft of his theological and dogmatic attributes Satan is simply an *adversary*;—not necessarily an "arch fiend" or a "persecutor of men," but possibly also a foe of evil. He may thus become a Saviour of the oppressed, a champion of the weak and poor, crushed by the minor devils (men,) the demons of avarice, selfishness and hypocrisy. Michelet calls him the "Great Disinherited" and takes him to his heart. The giant Satan of poetical concept is, in reality, but the compound of all the dissatisfied and noble intellectuality of the age. But Victor Hugo was the first to intuitively grasp the occult truth. Satan, in his poem of that name, is a truly grandiose Entity, with enough human in him to bring it within the grasp of average intellects. To realise the Satans of Milton and of Byron is like trying to grasp a handful of the morning mist: there is nothing *human* in them. Milton's Satan wars with angels who are a sort of flying puppets, without spontaneity, pulled into the stage of being and of action by the invisible string of theological predestination; Hugo's Lucifer fights a fearful battle with his own terrible passions and again becomes an Archangel of Light, after the awfullest agonies ever conceived by mortal mind and recorded by human pen.

All other Satanic ideals pale before his splendour. The Mephisto of Goethe is a true devil of theology; the Ahriman of Byron's "Manfred"—a too supernatural character, and even Manfred has little akin to the human element, great as was the genius of their Creator. All these images pale before Hugo's SATAN, who loves as strongly as he hates. Manfred and Cain are the incarnate *Protests* of downtrodden, wronged and persecuted individuality against the "World" and "Society"—those giant fiends and savage monsters of collective injustice. Manfred is the type of an indomitable will, proud, yielding to no influence earthly or divine, valuing his full absolute freedom of action above any personal feeling or social consideration, higher than Nature and all in it. But, with Manfred as with Cain, the Self, the "I" is ever foremost; and there is not a spark of the all-redeeming love in them, no more than of fear. Manfred will not submit even to the universal Spirit of Evil; alone, face to face with the dark opponent of Ahura-Mazda—Universal Light—Ahriman and his countless hosts of Darkness, he still holds his own. These types arouse in one intense wonder, awe-struck amazement by their all-defiant daring, but arouse no human feeling: they are *too supernatural ideals*. Byron never thought of vivifying his Archangel with that undying spark of love which forms—nay, *must* form the essence of the "First-Born" out of the

homogeneous essence of eternal Harmony and Light, and is the element of forgiving reconciliation, even in its (according to our philosophy) last terrestrial offspring—Humanity. Discord is the concomitant of differentiation, and Satan being an evolution, must in that sense, be an adversary, a contrast, being a type of Chaotic matter. The loving essence cannot be extinguished but only perverted. Without this saving redemptive power, embodied in Satan, he simply appears the nonsensical failure of omnipotent and omniscient imbecility which the opponents of theological Christianity sneeringly and very justly make him: with it he becomes a thinkable Entity, the *Asuras* of the Purânic myths, the first *breaths* of Brahmâ, who, after fighting the gods and defeating them are finally themselves defeated and then hurled on to the earth where they incarnate in Humanity. Thus Satanic Humanity becomes comprehensible. After moving around his cycle of obstacles he may, with accumulated experiences, after all the throes of Humanity, emerge again into the light—as Eastern philosophy teaches.

If Hugo had lived to complete his poem, possibly with strengthened insight, he would have blended his Satanic concept with that of the Aryan races which makes all minor powers, good or evil, born at the beginning and dying, at the close of each "Divine Age." As human nature is ever the same, and sociological, spiritual and intellectual evolution is a question of step by step, it is quite possible that instead of catching one half of the Satanic ideal as Hugo did, the next great poet may get it wholly: thus voicing for his generation the eternal idea of Cosmic equilibrium so nobly emphasized in the Aryan mythology. The first half of that ideal approaches sufficiently to the human ideal to make the moral tortures of Hugo's Satan entirely comprehensible to the Eastern Theosophist. What is the chief torment of this great Cosmic Anarchist? It is the moral agony caused by such a duality of nature—the tearing asunder of the Spirit of Evil and Opposition from the undying element of primeval love in the Archangel. That spark of divine love for Light and Harmony, that no HATE can wholly smother, causes him a torture far more unbearable than his Fall and exile for protest and Rebellion. This bright, heavenly spark, shining from Satan in the black darkness of his kingdom of moral night, makes him visible to the intuitive reader. It made Victor Hugo see him sobbing in superhuman despair, each mighty sob shaking the earth from pole to pole; sobs first of baffled rage that he cannot extirpate love for divine Goodness (God) from his nature; then changing into a wail of despair at being cut off from that divine love he so much yearns for. All this is intensely human. This abyss of despair is Satan's salvation. In his *Fall*, a feather drops from his white and once immaculate wing, is lighted up by a ray of divine radiance and forthwith transformed into a bright Being, the Angel LIBERTY. Thus, she is Satan's daughter, the child jointly of God and the Fallen Archangel, the progeny of Good and Evil, of Light and Darkness, and God acknowledges this common and "sublime paternity" that unites them. It is Satan's daughter who saves him. At the acme of despair at feeling himself hated by

LIGHT, Satan hears the divine words "No; I hate thee not." Saith the Voice, "An angel is between us, and her deeds go to thy credit. Man, bound by thee, by her is now delivered."

> "O Satan, tu peux dire à present: je vivrai!
> Viens; l'Ange Liberté, c'est ta fille et la mienne
> Cette paternité sublime nous unit! . . ."

The whole conception is an efflorescence of metaphysical ideality. This white lotus of thought springs now, as in former ages, from the rottenness of the world of matter, generating *Protest* and LIBERTY. It is springing in our very midst and under our very eyes, from the mire of modern civilization, fecund bed of contrasting virtues. In this foul soil sprouted the germs which ultimately developed into All-denying protestators, Atheists, Nihilists, and Anarchists, men of the Terror. Bad, violent, criminal some of them may be, yet no one of them could stand as the copy of Satan; but taking this heart-broken, hopeless, embittered portion of humanity in their collectivity, they are just Satan himself; for he is the ideal synthesis of all discordant forces and each separate human vice or passion is but an atom of his totality. In the very depths of the heart of this HUMAN Satanic totality burns the divine spark, all negations notwithstanding. It is called LOVE FOR HUMANITY, an ardent aspiration for a universal reign of Justice—hence a latent desire for light, harmony and goodness. Where do we find such a divine spark among the proud and the wealthy? In respectable Society and the correct orthodox, so called religious portion of the public, one finds but a predominating feeling of selfishness and a desire for wealth at the expense of the weak and the destitute, hence as a parallel, indifference to injustice and evil. Before Satan, the incarnate PROTEST, repents and reunites with his fellow men in one common Brotherhood, all cause for protest must have disappeared from earth. And that can come to pass only when Greed, Bias, and Prejudice shall have disappeared before the elements of Altruism and Justice to all. Freedom, or Liberty, is but a vain word just now all over the civilized globe; freedom is but a cunning synonym for oppression of the people in the name of the people, and it exists for castes, never for units. To bring about the reign of Freedom as contemplated by Hugo's Satan, the "Angel Liberty" has to be born simultaneously and by common love and consent of the "higher" wealthy caste, and the "lower" classes—the poor; in other words, to become the progeny of "God" and "Satan," thereby reconciling the two.

But this is a Utopia—for the present. It cannot take place before the castes of the modern *Levites* and their theology—the Dead-sea fruit of Spirituality—shall have disappeared; and the priests of the Future have declared before the whole World in the words of *their* "God"—

> "Et j'éfface la nuit sinistre, et rien n'en reste,
> Satan est mort, renais O LUCIFER CELESTE!"

H. P. B.

ON THE LOOKOUT

Mr. James M. Pryse in his "Restored New Testament" published at New York by himself, has undertaken a complex and difficult task, and he has performed it not only with marked sincerity but with a large measure of success. That the New Testament as we now have it is neither religion nor history has for long been a commonplace of critical knowledge. That it is crammed with the results not only of ignorance but of fraud has long been suspected. H. P. Blavatsky has said much along these lines both in *Isis Unveiled* and the *Secret Doctrine,* but her task was rather one of warning and of caution than of any elaborate emendation. She shows that the sacred text was mercilessly mutilated and tortured by those who allowed no scruple to interfere with their malign ecclesiastical ambitions, and that there was no hesitation to omit, to add to, or to change, wherever those ambitions seemed to demand such literary felonies. Indeed her strictures were so comprehensive and so severe that the actual task of restoration may well have seemed to be not only unnecessary but impossible.

None the less it has been essayed by Mr. Pryse in this substantial volume of over eight hundred pages, and he has essayed it with a full recognition alike of difficulty and of responsibility. He tells us that the text of the New Testament was deliberately falsified throughout, and that all those portions that may be regarded as genuine are, with the exception of a few fragments of the Epistles, prose plagiaries from ancient Greek sacred poems, or the allegorical dramas forming part of the ritual in the Mysteries. He tells us also that all passages by which the Iesous-mythos is connected with the Old Testament are the work of forgers who employed stolen notes of the Greek mystery ritual in the fabrication of a "sacred" Scripture upon which it should be possible to found a new religion. The Apocalypse Mr. Pryse believes to be largely genuine and to be written by an initiate who gave his work a Jewish coloring in order to save it from the fanaticism of the new sectaries, and he therefore gives us a new metrical rendering of the Apocalypse and of the story of Iesous as found in the Synoptic Gospels. There is also a prose version of each for purposes of comment, that of the Apocalypse being strictly literal. In addition we have a literal translation of the full text of the Synoptics with comments on the spurious passages together with an analysis of the text of the Gospels showing the methods of the forger and trying to undo their work. The object of the whole volume is summarized by Mr. Pryse himself who says that he has tried to elucidate the Iesous-mythos as an allegory of initiation—the mystical story of a man who by his own efforts became a God.

It is possible to recognize that Mr. Pryse's work is a veritable treasure chamber of ancient lore and at the same time to reserve many of his conclusions for further analysis and examination. That is indeed what he himself wishes. His object is to present his conclusions in popular style and without even those supporting evidences that are now becoming increasingly available. His occasional digressions into the domain of occult science are often frankly conjectural, and to this there can be no possible objection in a volume that claims no authority and that is thus offered to discussion and criticism. At the same time the reader can hardly fail to be impressed alike by the evident value of much of the matter presented as well as by the uniform erudition and lucidity of the text.

One day someone will write a much needed book to show the extent to which the *Secret Doctrine* has been confirmed by modern scientific discovery. When it is written it will be a large book, and a surprising one, and it will not be regarded with favor by those scientists who have decorated themselves with the label of the pioneer. As an example of this steadily advancing process of confirmation we may note something said by Professor Edgar Lucien Larkin in a recent issue of the San Francisco *Examiner.* "Mighty forces", says the Professor, "are at work in each atom, and rapid

motions. Chemical force is stored within, and electrical, both intense beyond all imagination. Modern scientific men, accustomed to deal hourly with immense magnitudes and formidable numbers, find that it is no use to try to think of the colossal store of Nature's atomic forces."

Now compare this with what the author of the *Secret Doctrine* has to say about the inventions and discoveries of Keely of Philadelphia. There we shall find a statement of the vibratory law of which the operations are dimly discerned by the science of today but were then hardly dreamed of. And we shall find further the very definite prediction that these atomic energies will not be allowed to be used by mankind until all likelihood of their being employed for wholesale murder and for social slavery has disappeared. A prominent scientist has recently said that the energies locked up in fifteen grains of hydrogen are sufficient to carry the American navy to the top of Mount Hood, and in comparison with such titanic forces as this the energies of dynamite and melinite sink into insignificance. And seeing the uses that are now being made of dynamite and melinite we may well congratulate ourselves that the atom still preserves its secrets undivulged.

Theosophy has just obtained some advertisement, and not of the best kind, from the death of Alexander Scriabin, the celebrated Russian musical composer. Mr. Scriabin was a Theosophist, and it was his theosophical studies that first introduced him to the law of correspondences between color and sound. He then conceived the idea of inventing what he called a "keyboard of light" which was to be used as a constituent element with sound in the production of his desired effects. This keyboard was operated by a member of the orchestra according to a score written by Scriabin himself, and the audience was therefore invited to use both ears and eyes simultaneously. The result is said to have been anything but a success except with some few enthusiasts predisposed to applaud any weird novelty falsely labeled as mysticism or Theosophy. It may be remembered that Wassily Kadinsky, the Munich artist, is similarly using the name of Theosophy in order to exploit his efforts "to paint music" and with a similarly conspicuous failure. Scriabin's *magnum opus* was *Prometheus,* and Mrs. Rosa Newmarch tells us in the *Russian Review* that "according to the teachings of Theosophy the nascent races of mankind, not as yet illumined by the gift of Prometheus, were physically incomplete, possessing only the shadows of bodies, sinless because devoid of conscious personality (in theosophical terms without karma)." Mrs. Newmarch tells us many other things that are supposed to be the "teachings of Theosophy," and since these teachings are not copyrighted there seems no way to restrain the exuberances either of those who paint music, or orchestrate color, or act as interpreter between the initiated and a somewhat bewildered and contemptuous world.

Now Mr. Scriabin's experiments are of great interest from the scientific point of view but we can see no reason why they should be labeled Theosophy. It is true that Theosophy goes a long way to explain the law of correspondence between sound and color, but then Theosophy goes a long way to explain all the phenomena of nature. We may accept the theosophical solution of any of a hundred natural problems, but to isolate one among them, to build upon it a scheme of personal profit, to label it as Theosophy, and then to parade it upon the public stage is a proceeding as futile as it is unjust. For Theosophy is not to be found in material facts nor in new ways to stimulate emotionalism nor to tickle intellectual palates. Theosophy in its best sense is a system of ethics, and therefore no conceivable volume of material facts can be considered as having any theosophical value except to sustain and demonstrate that system of ethics. It is vagaries such as those of Mr. Scriabin, unrebuked by those to whom rebuke is a duty, that discredit Theosophy and cause it to be regarded by the public as but one of the innumerable intellectual and esthetic freaks that mark not the advance of the age but its degeneracy. Theosophy is intended to demonstrate that human brotherhood is a law and a fact in nature. Is this intention in any way evidenced by vaudeville of this sort?

One is inclined to wonder whether the popular scientist who dispenses wisdom through the pages of the Sunday Supplement is himself silly or whether he merely assumes that his audience is so. He is never quite so happy as when he is dispelling some "widespread delusion," which usually means no more than an effort to shatter a fact with a theory. And if the theory is enunciated with a sufficiency of long words that have no meaning for anyone we may suppose that it has its due effect on shallow and subservient minds.

For example here is Professor Garrett P. Serviss who occupies two columns of the San Francisco *Call* of March 24 in an effort to explain "why sometimes when I do certain things which I have never done before, there seems to be a vague memory of having done or seen that thing or place at some previous time." The phenomenon, says the Professor, "has been regarded as a proof of either one or the other of two propositions, viz, either that the person concerned has had a similar experience in a former life, or that his temporarily 'disembodied spirit' has visited the place, or performed the act in question, while he was asleep, or otherwise deprived of his usual state of consciousness." With the professorial grammar and the professorial composition we are not concerned, but the professorial explanation is an admirable example of the ability to say nothing in many words that seems a quite satisfactory substitute for knowledge.

But the Professor is not satisfied with one explanation. He supplies several, so that we may pay our money and take our choice. First of all the whole thing is a delusion. The feeling may be so vivid "that a shiver of indefinable dread runs through the nerves," but none the less "the deception is largely based upon the constructive power of the imagination, set at work by superficial resemblances." This means that we have once seen something slightly resembling the scene in question, and that the imagination exaggerates the resemblances until "a false likeness is built up by the simple and often unconscious process of eliminating or disregarding the unlike details and dwelling only upon the others." But this seems hardly satisfactory in view of the fact that the phenomenon is usually instantaneous and that it is accompanied by an overwhelming sense of reality.

But if we do not like this solution we may fall back upon the "subliminal self," which is always a very present refuge for psychologists in trouble. Of course the "subliminal self" means nothing. It is a mere phrase, but a most useful one. The modern psychologist, confronted with inexplicable phenomena, has merely to wave his hand and murmur "subliminal self," and at once we fall back abashed and wonder why we did not think of so simple an explanation for ourselves. And so Professor Serviss tells us that if other theories fail us we may fall back upon the "subliminal self" for the needed interpretation. Thousands of things, he tells us, pass before us which we do not notice, although they nevertheless "stamp an effect upon our minds without our knowledge." How luminous. Seeing that the mind and knowledge are almost convertible terms we might ask the Professor how anything can happen to the mind "without our knowledge." But we will refrain. He might try to explain. In the meantime we will receive thankfully his assurance that "many mysterious and apparently supernatural occurrences may thus be explained." No doubt. We may even look expectantly, hopefully, to the subliminal self for an explanation of the astonishing fact that vapid and slip-shod ignorance of this kind can be given to a credulous public in the name of "science."

Professor Walters, head of the plant research bureau at Langhorne, Pennsylvania, is among the latest authorities to recognize not only that plants are conscious but that they may even possess emotions similar to those of humanity. Blue rockets, he says, show fear, and the deadly nightshade is "full of hatred." Both are plants, but none the less they have declared a deadly war upon animal life. The blue rocket carries one of the most fatal of poisons. One sixteenth of a grain shot from its poison pistol is enough to kill a man. If this plant, says the Professor, possessed the semi-muscular system of the carniverous plants it would be more dangerous than cholera,

and he then goes on to maintain that plants possess memory and are capable of love as well as of enmity.

It need not be said that Professor Walters does not stand alone in his recognition of the consciousness of plants. The last few years have seen many striking discoveries along this line and tending toward a distinct advance in the status of the vegetable world which is now admitted to have not only consciousness but a sensory apparatus which responds readily to stimuli from the outside world. No less striking are some recent discoveries with regard to metals which also display astonishing correspondences to the human consciousness such as a sensibility to anesthetics and to fatigue. Science is naturally slow to admit conclusions that would necessitate a new arrangement of many of its frontiers, although there has been, and can be. no denial of facts that are sustained by careful and cautious research. The pressing need of the day is for some synthetic thinker who will collect these related facts and present them as evidence of a universal consciousness limited in its manifestations by its material environment but actually progressive through what are called the kingdoms of nature.

For some time past we have been hearing ecstatic accounts of the progress of Christianity in Japan and of an acquiescence on the part of the governmental authorities that amounts, if not to actual conversion, at least to its prelude. But the demands made by Japan upon China seem to point in another direction and to suggest that oriental diplomacy may have simulated an orthodox piety that it was very far from feeling. It may be remembered that one of these demands was for an absolutely free hand for the Japanese Buddhist missionaries in China and for unrestricted facilities in the performance of their work. Now this demand could hardly have been made by a government that was on the point of abandoning the Buddhist faith in favor of Christianity, and so we may reasonably suppose either that the Christian missionaries have once more allowed the wish to be father to the thought or that the stories of a rapidly approaching triumph for their faith were not wholly unconnected with the revenue which seems always available for the "conversion of the heathen." In this connection we may notice a letter from Mr. F. Revertera which appeared recently in the New York *Evening Post*. Mr. Revertera says:—"Being personally acquainted with conditions in Japan I venture to say that not only is the influence of Christianity practically naught in the land of the Rising Sun but every effort is being made to eradicate it. . . . It is difficult to reconcile the Japanese official communiqués 'made for America' with the Japanese demand that Japanese missionaries be allowed to overrun China for propagating Buddhism. Let us return the compliment and praise Buddhism." To praise another religion is not a part of the missionary equipment, but it may be that some recent events have at least taught the unwisdom of abuse.

An advance notice of "Jewish Mysticism" by Dr. J. Abelson leads us to anticipate the appearance of an important book. Rabbi Levi has given a sort of imprimatur to the work by saying that it was rendered eminently necessary by the failure of William James to draw from Jewish sources when writing of such subjects as Saintliness and Asceticism in his "Varieties of Religious Experience." Mysticism, he says, has been interwoven with the Jewish system not only of faith but also of laws, and that it is deserving of the careful attention of students. Dr. Abelson tells the story of Jewish mysticism from the time of the Essenes to that of Neo-Hassidiam in the Poland of the eighteenth century, and it is evident that he has covered much ground of which we ought to know more. Reincarnation was a part of this early Jewish mysticism, and so we find the author quoting the well known passage from the "Wisdom of Solomon" which says, "For I was a witty child and had a good spirit; yea, rather, being good, I came into a body undefiled." Dr. Abelson's book will receive more extended attention upon this page as soon as the publishers have made it available for general perusal.